

Islamic Heritage in Cross-Cultural Perspectives, no. 2

# *Farwā'id al-Fu'ād*

**Spiritual and Literary Discourses**

*Ziya-ul-Hasan Faruqi*

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Islamic Heritage in Cross-Cultural Perspectives, no. 2

# Fawā'id al-Fu'ād

Spiritual and Literary Discourses  
of  
Shaikh Nizāmuddīn Awliyā

Originally Compiled  
by  
**Amir Ḥasan 'Alā' Sijzi Dehlawi**

English Translation with Introduction and  
Historical Annotation  
by  
**Ziya-ul-Hasan Faruqi**



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To

***The Exalted soul of  
Shaikh Nizāmuddīn Awliyā***



## Preface

ONE of the main features of Imām Ghazālī's (d. AD 1111) religious intellectualism was his scholastically significant attempt that he successfully made at a rapprochement between the *sharī'ah* and *ṭarīqah*. But, at the time nobody knew that the latter or, in other words, *taṣawwuf* (Islamic mysticism) would soon become, like the *sharī'ah* with its different schools of *fiqh*, institutionalised with its own basic doctrines, well defined philosophy, elaborate principles of a disciplined life, terms and phraseology, books and different orders. It would, however, be wrong to presume that the 'ulamā' supposed to be the only custodian of the *sharī'ah* and the *ṣūfi-shaikhs* considered to be the only watchguard of *ṭarīqah* had perennially strained relations with each other as if they represented the two entirely different aspects of religious life. The great *ṣūfi-shaikhs* were themselves recognised 'ālim and there were a number of 'ulamā' of deep erudition who enjoyed a distinguished place in the world of *taṣawwuf*.

Yes, the *ṣūfi-shaikhs* did not like the worldly 'ulamā' and condemned such *ṣūfis* who did not care to follow the rules of the *sharī'ah*. *Fawā'id al-Fu'ād*, a collection of Shaikh Nizām-uddīn Awliyā's discourses (*malfūzāt*), besides offering many insights into the true *ṣūfi* way of life and explaining, through symbolical utterances and anecdotes suited to the occasion, some of the basic principles of Islamic mysticism, refers to a number of situations that elucidate the point in discussion.



Shaikh Nizāmuddīn Awliyā, in many ways, represents the glory of the Islamic mysticism in India. Shaikh Farīduddīn; his guide and spiritual mentor, appointed him as his *khalīfah* and asked him to settle at Delhi where he lived for about sixty years as the undisputed spiritual leader of the community. His *maḥfūzāt* as compiled by Ḥasan Sijzī was the first of the kind of *ṣūfī* literature in India that set the standard and provided an important vehicle to spread mystical thought and *ṣūfī* practices in the sub-continent.

In preparing this translation of *Fawā'id al-Fu'ād* I have enjoyed the help of many friends and colleagues in the Jamia Millia Islamia, Delhi. I have to express my gratitude especially to Professor M. Naziruddin Menai, Professor S. Naqi Husain Jafri, Professor Anisur Rahman, Professor I.H. Azad Faruqi and Mr. Shahabuddin Ansari, Librarian, Dr. Zakir Husain Library, Jamia Millia Islamia, for their continual help and valuable suggestions.

I would also like to acknowledge the devoted care of Mr. Muhammad Anas in preparing a neatly typed script of the translation. My thanks are also due to the publishers, D.K. Printworld (P) Ltd., New Delhi, for expeditious printing of the book.

New Dehli  
November 2, 1995

**Ziya-ul-Hasan Faruqi**

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## Introduction

**TASAWWUF** (ṣūfism or Islamic mysticism) along with its various forms<sup>1</sup> was one of the main components of the Muslim culture that the Turks brought to India. The missionary activities of some of the Muslims who settled in south India, particularly in its coastal regions, might have created a general spiritual ferment among the masses. But little is known about it. Institutionalised *taṣawwuf* as developed with its metaphysics, ethics, precepts, organisational institutions and, in short, with its whole tradition came to India in the wake of the establishment of the Muslim rule in the beginning of the thirteenth century. About these and other aspects of the Islamic ṣūfī tradition reference, for detailed information, could be made to Abū Ṭālib's *Qūt al-Qulūb*, Abū Naṣr as-Sarrāj's *Kitāb al-Lum'a fī't-Taṣawwuf*, Qushairī's *Risālah*, Imām Ghazālī's *Iḥyā' al-'Ulūm ad-Dīn*, Saikh Shihābuddīn Suhrawardī's *'Awarif al-Ma'ārif*, Hujwiri's *Kashf al-Maḥjūb*, Sanā'i's *Ḥadiqah al-Ḥaqīqah wa Sharī'h at-Ṭariqah* and other standard works compiled in the twelfth century or earlier.

We know that, prior to the establishment of Muslim rule, a large area in the western and north-western part of India had been under Muslim sway for a considerable period of time. Moreover, there were Muslim settlements, with at least a mosque, a *maktab* and a graveyard, in some of the important cultural and commercial centres of 'Hindustan'. The western and north-western regions and the Muslim

settlements such as these provided opportunities for regular contact between India and the eastern world of Islam, mainly Iran and Central Asia, in which commerce and trade played the most important part. And along with that ideas and movements also travelled. The stream of *taṣawwuf* also flowed into Hindustan from Iran and Khurasan through the same routes. It is noteworthy that the Chishtī and Suhrawardī *ṣūfi* saints like Khwājah Mu'īnuddīn Chishtī (d. AD 1236) and Shaikh Bahā'uddīn Zakariyā (AD 1182-1262) settled respectively in Ajmer and Multan in the wake of the establishment of the Muslim rule and served as the main links "between the *ṣūfis* of Iran, Khurasan, Turkistan and India". Their immediate successors in India continued the tradition and played the same historic role in maintaining the spiritual links with the outside world.

Then, along with *taṣawwuf*, the Turks brought to India their religio-social beliefs and doctrines, their religious institutions as developed during the earlier centuries, a political system mainly based on 'Ajami traditions and an educational system in which *fiqh* (Islamic jurisprudence) was the most dominant component. The different schools of *fiqh* due to various reasons, political as well as social, had gradually adopted *taqlid*<sup>2</sup> as a form of defence mechanism, which subsequently led the 'ulamā' to adopt a rigid attitude almost in all matters, mundane as well as spiritual. They claimed that their own 'school' was the repository of truth and represented the *Sharīah* as adumbrated in the *Qur'ān* and the *Sunnah*. This attitude ultimately resulted in the rise of fierce controversies among the followers of these schools and sometimes even led to sectarian riots between, for example, *Hanafis* and *Shāfi'is*, and *Shī'ahs* and *Sunnis*. Historians of Islam would always mourn the sad event that sectarian groupism among Muslims and the deep obnoxious prejudices generated by it facilitated the devastating Mongol invasions of Khurasan in the second decade of the thirteenth century and, then, the invasion and total destruction of Baghdad by Halākū in AD 1258. Thus, all this — traditions and institutions, textbooks and teachers,

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groupism and sectarian prejudices along with current controversies — “was bodily imported in India by the first quarter of the thirteenth century”.<sup>3</sup>

### The Madrasah Education

The *madrasah* system of education that nurtured the Muslim culture in the medieval centuries of Islam in Iran, Khurasan and Turkistan had originated out of the sheer exigencies of religious life as well as the cultural and material needs of the time. On the one hand, it aimed at checking the growing *Shī'i* and *Mu'tazalī* influence and promoting *Ash'arism* in the eastern world of Islam and, on the other, it was to cater to the needs of a society in which demand for education, both religious and secular, was growing. By the close of the tenth century a new class of the learned ('*ulamā'*) had come into existence. It was gradually assuming the position of a professional class which, like others, also looked for a permanent source of income in the form of salary, stipend or endowment.

In this educational system which produced able administrators, personnel for administration, including *qādīs* and *muftīs*, the main emphasis could only be on *fiqh* (jurisprudence) and '*uṣūl-i-fiqh* (principles of jurisprudence). The terrible Mongol invasions, as mentioned above, had destroyed all that the Muslim culture in Iran and Central Asia represented. This resulted in a continuous influx of refugees from there, among whom were always a sizable section of '*ulamā'*, *dānishmands*, poets and craftsmen. They came and settled in India which, thanks to the sagacity and courage of the Turkish Sultāns and *amīrs*, was saved from the ravages of the Mongols. India welcomed these refugees. Its rulers and their nobles extended generous patronage to the talented among them. And soon, by the close of the fourteenth century, we find India adorned with the richness of an intellectual and cultural life which had no parallel anywhere in the Islamic world.

In the educational system that the Turks brought to

India, the teaching of the *Qur'ān* to the children was the primary and foremost consideration. After the *Qur'ān*, they were taught Persian and some Arabic. Then came the second stage where those desirous of further education were taught, in a systematic way, some advanced Arabic and the necessary Islamic sciences. This was a course before student could go for *'ilm-i-faḍl*. While writing about the studies pursued by Shaikh Nizāmuddīn Awliyā, Amīr Khurd stated: "After he had mastered *fiqh* and *'uṣūl-i-fiqh*, he started learning *'ilm-i-faḍl*."<sup>4</sup> Those who learnt *Mizān*, *Kāfiyah* and *Mufaṣṣal* in Arabic grammar (etymology and syntax) and *Qudūri* and *majma' al-Bahrain* in *fiqh*, and did not go for higher syllabuses of studies, comprising mainly dogmatic theology, *tafsīr* and *ḥadīth*, required for the *sanad* of *faḍilah* (Master's degree), were entitled to be called only as a *maḥḥawī* (not an *'ālim*) or, in the terminology of those days, a *dānishmand*.

### **Persian as the Language of Culture**

Arabic was the language of the Islamic civilization, and books on both the religious and secular arts and sciences were written in Arabic. However, by the close of the tenth century, Persian was coming up as the main language of the Arab-Iranian-Turkish culture which subsequently came to India along with the Turks. The Turks also brought Persian as the official language of their sultanate, and in that capacity it became the main vehicle of introducing and, then, disseminating the new culture in the indigenous cultural milieu.

One of the main features of the literary aspect of Persian was its lyrical poetry as an expression of human virtues and mystical values. There were excellent works also in standard Persian prose of the day, in which mystical and ethical subjects were ably dealt with, and they effectively served the purpose of inculcating a deep sense of appreciation of human and moral values among their readers. But, as, in the East, poetry has always been more effective and a popular medium of conveying ideas and

leaving a more lasting impression of theirs on human mind, we are mainly concerned here with this aspect of Persian literature. Further, there is now a general consensus among the scholars that *ghazals* and *mathnawis* in Persian are deeply indebted, for their charm and greatness, to the subtle transcendental note that *taṣawwuf* had provided them with all humanity and spirituality that it represented.

“It is typical of Persian lyrics”, says Professor A. Schimmel, “that certain religious ideas that form the centre of Islamic theology, certain images taken from the Koran and the Prophetic tradition, or whole sentences from the Holy Writ or the *Hadīth* can turn into symbols of a purely aesthetic character . . .”

“(Ṣūfī theories)”, she further observes, “are the background upon which this poetry develops, and the tension between the worldly and the religious interpretation of life is resolved, in the poems of the outstanding masters of this art, in a perfect harmony of the spiritual, psychic, and sensual components. Confronted with the supreme beauty, in his love experience, the poet was able to create works of art that reflect this glory in small lucid, prismatic fragments, which taken together, may be able to convey an idea of the original brightness of this glorious beauty . . .”<sup>5</sup>

About the middle of the eleventh-century poets in Persian had started writing on the subject of the subtle and basically ineffable feelings of mystical love. To Abū Sa‘īd Abul-Khair (AD 967-1049) and Abul-Qāsim Bishr Yāsīn (d. AD 990) are attributed some of the first examples of Persian mystical poetry. In the twelfth and thirteenth century these examples were not only followed with much improvement but, as a matter of fact, the period was the golden period of the great Persian mystical poetry. Ḥakīm Sanā‘ī (d. AD 1131), Aḥmad Jām (d. AD 1141), Nizāmī (d. AD 1209), Farīduddīn ‘Attār (d. AD 1220), Jalāluddīn Rūmī (d. AD 1237), ‘Irāqī (d. AD 1289) and Sa‘dī (d. AD 1292) — all belonged to this period. Their names and works had reached India; and some of them were studied and referred to by the learned and the ṣūfis in the



sub-continent.<sup>6</sup> Likewise, along with the Arabic works on *taṣawwuf* mentioned earlier, Persian books, current and studied during those days in *ṣūfī* circles, were, for example, *Kashf al-Mahjūb* of Shaikh Ali Hujwīrī (d. between AD 1072/73 and 1076/77), *Kīmiyā'-i-Sa'ādat* of Imām Ghazālī (d. AD 1111), *Maktūbāt* of 'Ain-ul-Quḍāt Hamadānī (d. AD 1130), *Mirṣād al 'Ibād* of Najmuddīn Dāyā Rāzī (d. AD 1256), *Sharḥ-i-Ta'arruf* of Abū Ibrāhīm bin Ismā'īl al-Mustamīlī al-Bukhārī, *Asrār at-Tawḥīd* of Muḥammad bin Munawwar, and *Ruḥ al-Arwāḥ* or *Mir Husainī Sādāt* (d. AD 1318).<sup>7</sup>

### Ṣūfī Orders

Before giving a brief account of the earlier phase of the development of the Chishtī order in India, it seems proper to underline that by the close of the tenth century of the Christian era, *taṣawwuf* had already developed as a movement with its basic doctrines and terminology, books and sects representing certain particular *ṣūfī* trends and ideas. But there was still much to be done and the movement needed more men of genius and character to give it a well defined philosophy, elaborate its principles, elucidate its terms and phraseology, explaining them with clear and definite connotations, and organise its spiritual mission in a systematic manner. This was done brilliantly during the eleventh and twelfth centuries, paving the way, ultimately and in the prevailing circumstances of political and social disintegration of the Muslim communities in the thirteenth century world of Islam, for the flourishing of the *ṣūfī* orders which can be termed as the pinnacle of the mystic movement in Islam.

Among those who made significant contribution to this aspect of the *ṣūfī* movement, mention may particularly be made of Shaikh Abū Nu'aim Aṣbahānī (d. AD 1038), Shaikh Abul Qāsim Qushairī (d. AD 1072), Shaikh 'Alī Hujwīrī (d. between AD 1072/73 and 1076/77), Shaikh Abdullāh Anṣārī (d. AD 1089) and, in the twelfth century, Imām Ghazālī (d. AD 1111) and Shaikh 'Abdul Qādir Jilānī (d. AD 1166). The last two among these illustrious 'Shaikhs', in particular, and in

## Introduction

their respective ways, emphasised the idea that a life worth living was only the moral and spiritual life, i.e., the life of the heart, and by turning *taṣawwuf* into one of the most effective means of promoting the cause of Islam and preaching its religious beliefs, social principles and moral values, made it generally acceptable as one of the basic currents in the mainstream of Islamic 'orthodoxy

And, again, the last decades of the twelfth century, saw the advent of another set of two great 'Shaikhs' — Shaikh Shihābuddin Suhrawardī (d. AD 1234) and Shaikh Moḥī'uddin Ibn 'Arabī (d. AD 1240) — who, belonging to different schools<sup>8</sup> of thought in *taṣawwuf*, infused new vigour in the *ṣūfi* movement, providing it, respectively, with elaborate guidelines for organisational basis of *ṣūfi* orders and with a well-defined theoretical foundation known, in the world of *ṣūfism*, as *Waḥdatul-Wujūd* (Unity of Being). To the greatness of the former, '*Awārif al-Mā'ārif* and to that of the latter *Fuṣūṣ al-Ḥikam* and *Futūḥāt-i-Makkiyah* will always remain a living witness.

The devastation caused by the Mongol invasions was, perhaps, one of the main reasons that led to the organisation of the *ṣūfi* orders which carried the message of peace and spiritual comfort, on a popular level, to all the sections of the society and taught them how to lead a life of contentment and complete trust in God in a world that was full of troubles and turmoils. That was the need of the time and the 'Shaikhs' of the orders fully realised and undertook to fulfil it. Shaikh Nizāmuddin Awliyā once remarked that "God in His almighty wisdom gives a particular quality to each age, which is manifested in the customs and habits of the people of that time — and you may not find that quality in the nature of character of people of some other period".<sup>9</sup> The Shaikh had made this remark in view of the necessity of propagating the *ṣūfi* concept of a good living at a time when the human situation badly needed it. And this was, perhaps, why he did not restrict the number of his *murīds* as he thought that even the least curious among them could become conscious of religious and spiritual values and lead

a good life free from all impurities and moral laxity.

### Şūfi Orders in India

Among the earliest şūfi orders, *Kubrawiyah*, *Qādiriyah* and *Khwājgān* orders were the first to work among the masses, often with different nomenclature in different areas. They were, however, introduced in India, respectively in the fourteenth and sixteenth century after the *Chishtiyah* and *Suhrawardiyah* orders had come to stay there. As for the *Chishtiyah*, it was brought to India by Khwājah Mu'inuddīn Ajmērī who travelled up to Ajmer to settle and carry on his mission in Rājputānā by establishing his *khānqāh* in the capital town of Pr̥thwī Rāj's dominion. It was followed by the *Suhrawardiyah* order which was established by Shaikh Bahā'uddīn Zakariyā, one of the most distinguished *murids* and *khalīfahs* of Shaikh Shihābuddīn Suhrawardī, in the north-west India with its headquarters at Multan.

### Early Chisti Shaikhs

Among the distinguished *khalīfahs* of Khwājah Ajmērī, Shaikh Qutbuddīn Bakhtiār Kākī (d. AD 1235) and Shaikh Ḥamiduddīn Nāgaurī (d. AD 1273) deserve special mention. Shaikh Qutbuddīn settled in Dehli, and in spite of the difficulties engineered and created by worldly 'ulamā' like Shaikh-ul-Islām Najmuddīn Şughrā, preferred to continue his stay in Dehli and carry on his spiritual mission in and around this city, which was fast growing as a cosmopolitan centre of political and cultural life of the Muslims in India because of the constant influx of immigrants from Iran and Central Asia where, during the period, the Mongols had let loose a reign of terror, loot and plunder. Shaikh Ḥamiduddīn Nāgaurī's centre of activity was Nagaur where he lived like a real *darwesh*,<sup>10</sup> depending, for his and his family's livelihood, just on the produce of only a *bigah*<sup>11</sup> of land which he himself cultivated. He was a writer and a poet and, along with Arabic and Persian, had a good knowledge of Hindi.<sup>12</sup>

Shaikh Qutbuddin had conferred the insignia of *khilāfah* on a number of his distinguished *murīds*, among whom Shaikh Farīduddīn Mas'ūd Ganj Shakar (AD 1173-1265) and Shaikh Badruddīn Ghaznawī (d. AD 1258/59) worked hard for the promotion of the mission of the Chishtī order. But as the latter, after the death of his *pīr*, was unable to withstand the glamorous allurements of the social life in the city of Dehli and started associating with nobles and officials of the Sultanate, he could not make much headway in the work assigned to him as the *khalīfah* of his great Shaikh.

### Shaikh Farīduddīn

According to *Siyar al-Awliyā'* (p. 167), on the occasion of his last meeting with Shaikh Farīduddīn, popularly known as Bābā Farīd, Shaikh Qutbuddin Bakhtiār Kākī gave his special prayer-mat and staff to him and said: "I would leave your *amānat*, i.e., *sajjādah*,<sup>13</sup> *khirqah*,<sup>14</sup> turban and wooden chappals with Qāḍī Hamīduddīn Nāgaurī (d. AD 1246) who would hand them over to you after five days. Keep them with care. My *maqām*<sup>15</sup> is indeed your *maqām*."

The story of Shaikh Qutbuddin Bakhtiār Kākī's departure from this world, his will to honour Bābā Farīd with some of his personal effects that was to signify that he was to settle in Dehli as his spiritual successor and the reason for his decision to stay first in Hansi and then move to Ajodhan permanently, has been told by Shaikh Nizāmuddīn Awliyā'. This is from *Fawā'id al-Fu'ād* in full as it tells us something of the spiritual greatness of Bābā Farīd as one of the most eminent Chishtī *shaikhs*, whom the narrator of the story was subsequently to succeed as his *khalīfah* and lend the Chishtī order an expansive character in the Indian sub-continent. The Shaikh stated:

When the time for the departure of Shaikh Qutbuddin approached, a pious man of Dehli . . . had the desire to succeed him . . . Likewise, Shaikh Badruddīn Ghaznawī also cherished the

same desire. But in the *samā'*<sup>16</sup> which was to result in the departure of Shaikh Qutbuddīn from the world, he left the will that his *khirqah*, staff, prayer-mat and the pair of wooden chappals be handed over to Shaikh Farīduddīn . . . In the night when Shaikh Qutbuddīn died, Shaikh Farīduddīn was in Hansi (God's mercy be upon all of them). The same night Shaikh Farīduddīn saw his *pir* in a dream that he wanted him to be with him (Shaikh Qutbuddīn). Next day the Shaikh left for Dehli where he reached after three days' journey. Qādi Hamīduddīn Nāgaurī brought the *khirqah* and handed it over to Shaikh Farīduddīn. The Shaikh offered two *rak'ats* of prayer, put on the *khirqah*, went to the house where Shaikh Qutbuddīn lived, and, after staying there for three days or, according to some, for seven days, left for Hansi. And the reason for his return to Hansi was the incident of the visit of a man named Sarhanga to Dehli in order to meet the Shaikh. Sarhanga went to the house where the Shaikh had stayed two or three times and tried to see him, but he was not allowed by the guard to enter the house. One day when the Shaikh came out of the house, Sarhanga managed to follow him and started crying. The Shaikh asked him as to why he was crying. He submitted: 'I am crying because it was easy to meet you at Hansi, but now (here in Dehli) it is so difficult to have even a glimpse of you'. The Shaikh at once told his friends that he would now return to Hansi. They, however, reminded him: 'Your Shaikh wanted you to settle in Dehli. How is it that now you intend to move to some other place?' The Shaikh replied: 'The blessedness that my *pir* has favoured me with is exactly one and the same whether I live in a city or in a desert.'<sup>17</sup>

In the 'desert' of Ajodhan Shaikh Farīduddīn built his

*khānqāh* which soon became the centre of attraction for almost all the sections of the society. He observed no distinction between the rich and the poor, Hindus and Muslims. The doors of his *khānqāh* were kept open till late at night. Countless people went there to have a glimpse of him. "Whosoever visited him, he was, as a matter of routine, given something. What a spiritual strength and a pious life! . . . The newcomers and the old friends who had been there for years were never discriminated, and his kindness and loving care were equally shared by all".<sup>18</sup> There was perfect harmony between his inner and outer self. His trusted attendant and confidant, Khwājah Badruddīn Ishāq (d. AD 1291), is on record to testify that "he never found any contradictions in the private and public utterances of Shaikh Farīduddīn. Externally as well as internally, he was always consistent and that was undoubtedly one of the wonders of the world".<sup>19</sup>

### **Shaikh Nizāmuddīn Awliyā**

Shaikh Nizāmuddīn Awliyā who enjoyed the pride of place among the *khalīfahs* of Bābā Farīd, was destined, through his able disciples and successors, to carry the message of the *ṣūfī* way of living as taught by the *Chishtiyah* to the remotest corners of the Indian sub-continent, and, perhaps, that was the reason that he was desired by his *murshid* (spiritual preceptor) to settle in Dehli. While awarding the robe of *khilāfah* to him, Bābā Sāhib had remarked: "Allāh has blessed you with Knowledge, Reason and Love, and whoever is endowed with these qualities it behoves him to wear the robe of *khilāfah*". He had also prayed for him, saying:

May Allāh bless you with hapiness and goodness of fortune in both the worlds; may Allāh favour you with useful knowledge and actions pleasing and agreeable to all. Try to be a tree, under the shadow of which people take rest and are comforted.<sup>20</sup>

Shaikh Nizāmuddīn Awliyā did become a tree like that. His whole life symbolized the prayer of his spiritual guide.

As a somewhat detailed biographical sketch of the Shaikh is separately given, we prefer not to indulge, here in giving in account of his life and achievement, and are content only with an extract concerning the greatness of Shaikh Nizāmuddīn Awliyā's personality as assessed, in his book by Bruce B. Lawrence, who belongs to a different tradition. He writes: "In many ways, (Shaikh) Nizāmuddīn represents the pinnacle of the early Chishtī silsilāh". He outshone all the luminaries that shone under the discipleship of Bābā Farid: "in humour, in pathos, in love and in poetry he was an exemplary whom many reckon as the greatest Indo-Muslim saint of all time".<sup>21</sup>

It would be wrong to assume that *ṣūfī shaikhs* in general had strained relations with the 'ulamā' or the 'ulamā' in general disliked them. The *ṣūfī shaikhs* were not on good terms only with those worldly 'ulamā' who, because of their association with the ostentation and intrigues of court life or because of their acceptance of property and money as presents from the government or for their being in government service, could not reconcile to their popularity among the generality of the masses. Such 'ulamā' were sometimes sarcastically termed as *dastarband* ('ulamā' with turbans around their heads). They were also known as 'ulamā'-i-zāhir who were concerned only with the outward form of religion. A notable Chishtī shaikh, Sayyid Muḥammad Gēsūdarāz<sup>22</sup> (d. AD 1422), is reported to have once remarked that only a few of such 'ulamā' were friends of God.

### **Ṣūfī Shaikhs and the 'Ulamā'**

Orthodox *ṣūfī shaikhs*, most of whom were themselves 'ālim in the real sense of the word, faithfully observed the tenets of the *Sharī'ah* and had full regard for those 'ulamā' who were righteous in their conduct and sincere in their difference of opinion with the *ṣūfī shaikhs* in regard to

certain rules of the *Sharī'ah*, concerning which independent judgement was legally permissible. A good example of such relationship between the *ṣūfī shaikhs* and the righteous 'ulamā' has been reported by the author of *Akhbār al-Akhiyār*<sup>23</sup>: During the lifetime of Shaikh Nizāmuddīn Awliyā there was an 'ālim of integrity and piety, known as Mawlānā Ḍiyāuddīn Sunāmī who worked as *muḥtasib* (superintendent of public morals). He was very critical of *samā'* and that way took strong exception to the Shaikh's ideas and practice. He, however, treated him with utmost respect. During the Mawlānā's illness which was to result in his death he went to see him. When informed about that he took his turban off his head and asked people around him to receive the Shaikh spreading it as a carpet at the door of his house. The Shaikh, on his part, took the turban in his hand, kissed and pressed it to his eyes, and when the two met, Mawlānā Sunāmī was so filled with remorse that he would not look the Shaikh in the face; and just as the Shaikh had come out of the Mawlānā's house, he was told that the Mawlānā had breathed his last. Tears welled up in the eyes of the Shaikh and he said: "Alas! The man, the real defender of the *Sharī'ah*, was no more".

This can well be contrasted with the behaviour of a worldly 'ālim like Mawlānā Sharafuddīn Bahārī. It is related in *Fawā'id al-Fu'ād*<sup>24</sup> that once he fell ill and Qāḍī Ḥamīduddīn Nāgaurī, impelled by the purity of heart which was a distinctive quality of *darweshes*, went to his house to inquire about his health. The Mawlānā was bitterly opposed to *samā'* and hence did not like Qāḍī Ḥamīduddīn Nāgaurī, one of the great protagonists of *samā'* in Dehli. When the Qāḍī's arrival was announced to the Mawlānā, he refused to meet him and said that he would not see his face as it was he who called God as *ma'shūq* (beloved). So the Qāḍī had to return to his house without wishing him.

### **The Sharī'ah and Ṭarīqah**

If we study with care the standard works on the theory and practice of *taṣawwuf* as, for example, *Risālah-i-*



*Qushairiyah*, *Kashf al-Mahjūb* and *'Awārif al-Ma'ārif* as mentioned earlier, we will find that between the *'ulamā'* and the *ṣūfis* there was no difference insofar as the aims and objects of the two institutions were concerned. The difference that we find, was just in their respective approach to realise them. The *ṣūfi's* axiom, for example, was that *Ṭariqah* (the Path) was the soul of the *Sharīah* which was in fact the first stage of the spiritual journey or the Path that had ultimately to lead the traveller to the realm of *Ḥaqiqah* (the Truth). In other words, the final goal, i.e., to be joined to the realm of the Truth, was one and the same for both the *Sharīah* and *Ṭariqah*: This is and should be the object of all the acts of obedience and worship. However, while the *'ulamā'* could be content with the outward form of the observance of the *Sharīah*, the *ṣūfis* were not. They aspired to go further and through the strict observance of the precepts of the *Sharīah* and through self-mortification and contemplation wished to live a life free from all earthly ties and worldly concerns. Their only concern was the experience of the divine bliss that flowed from the perennial source of love of God, reflected, in turn, in their deep love for and selfless service to all mankind. Of this love of God Shaikh Nizāmmuddīn Awliyā once wrote to one of his *murīds*: "The highest purpose and the supreme aim of creating mankind is the 'love of God'. . . Hence it is incumbent upon everyone to free his heart of everything besides God and devote himself exclusively to Him".<sup>25</sup>

In accord with the teachings of some of the earlier masters of *ṣūfism* the *Chishtiyah*, in its early phase of expansion in India, demanded from at least its *shaikhs* that they should not have any truck with kings, nobles and higher officials of the government. Bābā Farīd once advised his disciples that if they desired to attain the position of great saints, they should not pay any attention to kings and princes. "From all his higher disciples Shaikh Nizāmmuddīn Awliyā ruthlessly demanded complete severance of all earthly ties. They must have nothing to do with kings and high officers. They must not earn any livelihood; a feeling of

security about his means of livelihood would imply that the disciple depended upon something other than Allāh. So no playing for security, if you are a mystic. Starve and be the guest of Allāh. Earlier Chishtī mystics had only permitted two forms of livelihood — *Zamīn-i-Aḥyā*, the cultivation of barren land by the mystic's own hand and *Futūh*, the unasked charity of his neighbours. But the great *shaikh* apparently disapproved of the former as it made the mystic dependent upon the tax collector. Unasked charity was the only livelihood he would permit".<sup>26</sup> The *shaikh* "lived to see more than half a dozen rulers occupy the throne of Dehli, but he never visited the court of any sultān. He even refused to grant interview to them. Sultān Jalāluddīn Khaljī repeatedly asked him to grant an interview, but to no avail . . . The Shaikh refused to see (the great) 'Alauddīn Khaljī, and when he insisted, his reply was: 'My house has two doors. If the Sultān enters by one, I shall make my exit by the other'."<sup>27</sup>

### **The Success of the Chishtiyah in India, Reason for**

The Chishtī *shaikhs* did not bother much about the theoretical aspects of *taṣawwuf*. They rather preferred to emphasise its practical aspects, held the view that therein it was all practice that counted and that as such it was not possible to describe the diversified mystic experience known as spiritual 'states' and 'stations'. This emphasis on practical aspects of *taṣawwuf* was, therefore, one of the main reasons for the speedy success of the *Chishtiyah* order in India; the other three reasons, according to many, being: (1) its strong disapproval of mixing with sultāns, princes of nobles, (2) its exhortations for close contact with the poor and the downtrodden and its uncompromising attitude towards all forms of political oppression and social injustice, and (3) its bold stand in favour of *samā'* (more about it later), perhaps, with a view that, being in consonance with the role of music in some modes of Hindu worship, it would well serve as a basis of contact with local people and would facilitate mutual adjustments between the two communities.

### Basic Teachings of the Chishtiyah

The *Chishtiyah* believed in the unity of mankind, the universal brotherhood of man. 'All human beings form the family of God' — that was its motto. It shunned, therefore, all distinctions among men as human beings. It preached that like the divine mercy man should be loving and generous to all. According to Mu'innuddin Chishti true devotion to God meant the unconditional service to mankind. Providing relief to the weary and the distressed, fulfilling the needs of the helpless and feeding the hungry were, as he advised his *murids*, the acts of real worship. He also said: "If anyone has these three qualities, you may know that God holds him to be His friend — first, a generosity like the generosity of the river, secondly, a benevolence like the benevolence of the sun, and thirdly, a hospitality like the hospitality of the earth". Shaikh Nizāmuddīn Awliyā classified devotion as intransitive and transitive, and said: "The intransitive devotion is that, by which only the devotee gets benefitted, and that consists of prayer, *hajj*, fasting, the repetition of litanies and other similar things. But the transitive devotion is that which comes forth spontaneously in the form of, for example, expending on others and being sympathetic to the poor and the needy (out of sheer love for the good of all mankind); and the reward of this transitive devotion is immense and immeasurable".<sup>28</sup> The Chishtī *shaikhs* preached complete renunciation and full trust in God. In *Fawā'id al-Fu'ād* we find Shaikh Nizāmuddīn discoursing, in his own way, on the subject of renunciation of the world in about a dozen *majlises*. But whatever he said was an elaboration of what Shaikh Ḥamiduddin Nāgaurī, on the instruction of Khwājah Mu'innuddin Chishti, had told a *darwesh* about it. The story is told in *Surūr aṣ-Ṣudūr*.<sup>29</sup> "Once a *darwesh* asked Khwājah Mu'innuddin Chishti as to what moral qualities one who has renounced the world, was expected to possess. He replied: 'In the *Sharīah* it has been enjoined that one should do what one has been commanded to do and abstain from what has been forbidden. If one followed this precept of the

## Introduction

*Sharī'ah*, one could be called a renunciant. But in *Tariqah* there were nine more injunctions and one would not be called a renunciant unless one followed them *in toto*'. Then, he looked towards Shaikh Hamiduddin Nāgaurī and asked him to tell the *darwesh* the nine injunctions and also give them to him in writing so that he might have them confirmed by some divine and preach them to others with confidence".

Shaikh Hamiduddin Nāgaurī told the *darwesh* that, according to the *Chishtiyah*, renunciation could be defined as follows: "(1) a *darwesh* should not earn his livelihood through any profession, (2) he should not ask anybody for loan, (3) he should not reveal his stringent pecuniary circumstances to anyone else and seek help from him if he had starved continually for seven days, (4) he should not save anything for the following day if he ever happens to have a good deal of food, food-grains, pieces of cloth and money, (5) he should not pray to God against the good of anybody, and if one is persistent in one's misbehaviour towards him, he should say only this: 'O Allāh, show him the straight path', (6) he should consider it a favour from his *shaikh*, an intercession of the Prophet (Peace be upon him) and a blessing from God if he does something good and beneficial to others, (7) he should consider it a misfortune to his own 'self' if something evil comes forth from him; he should also see that in future he does not do evil deeds and, with fear of God within, he should pray for protection from that misdeed, (8) having reached this stage (of his renunciation) he should continually fast in the day time and be strictly regular in his nightly prayers, and finally (9) he should observe the rule of complete silence and speak only when there is really a need to speak. Speaking and keeping quiet both are prohibited in the *Sharī'ah*, and this means that one should speak out only that which is meant to win the pleasure of Allāh".

### **Samā' (Audition)**

*Samā'*, the *ṣūfī* practice of listening to spiritually stimulating

songs and a source for inducing a mystical state of ecstasy, though a matter of great controversy between the 'ulamā' and *mashā'ikh*, has been the most widely known expression of mystical life in Islam. The *Chishtiyah* not only recognised it as a great *ṣūfī* institution but also widely practised and defended it as a means of *ṣūfī*'s attaining *wajd* (literally finding God).

Like all the basic ideas and institutions of *taṣawwuf*, *samā'* is also a subject of discussion in almost all the standard works on *ṣūfism*. There is also a considerable literature against it. We would, however, refer, in regard to the permissibility of music in Islam, to a medieval authority on *taṣawwuf* and a modern commentator of the *Qur'ān*, — both 'ālims of wide recognition in their own right and known respectively as Shaikh Hujwīrī and Mawlānā Abul-Kalām Azād (AD 1888-1958).

Hujwīrī writes: "Anyone who says that he finds no pleasure in sound and melodies and music is either a liar and a hypocrite or he is not in his right senses, and is outside the category of men and beasts. Those who prohibit music to so in order that they may keep the divine commandment, but theologians are agreed that it is permissible to hear musical instruments if they are not used for diversion and if the mind is not led to wickedness through hearing them. Many traditions are cited in support of this view".<sup>30</sup>

The Mawlānā says: "It is widely believed that Islam frowns upon the cultivation of fine arts and music comes under the prohibited things in the *Sharī'ah*. However, the truth is that our jurists in their zeal for prohibiting all those things that lead to corrupting the mind, have taken this extreme stand. But in fact the extreme posture taken by them was on juridical ground and not on ground of the *Sharī'ah*. Juridical authority is very wide. Everything which, if through improper use, leads to moral degradation, can be prohibited by a juridical ordinance. But the fact that it is permissible under the *Sharī'ah* cannot be challenged at all".<sup>31</sup>

As for *samā'* itself, Shaikh Hujwiri's stand in the following extract is self-explanatory. He writes:

Once, when I was at Merv, one of the leaders of *Ahl-i-Hadīth* and the most celebrated of them all said to me: 'I have composed a work on the permissibility of audition (*samā'*)'. I replied: 'It is a great calamity to religion that the Imām should have made lawful an amusement which is the root of all immorality'. 'If you do not hold it to be lawful', said he, 'why do you practise it?' I answered: 'Its lawfulness depends on circumstances and cannot be asserted absolutely: If audition produces a lawful effect on the mind, then it is lawful; it is unlawful if the effect is unlawful, and permissible if the effect is permissible'.<sup>32</sup>

### **Samā' and Shaikh Nizāmuddīn**

The spiritual empire founded in India towards the end of the twelfth century, rose in power and grandeur, reaching its zenith in the personality of Shaikh Nizāmuddīn Awliyā. This made the influential worldly '*ulamā'* jealous of the Shaikh and they tried to impress upon the minds of rulers that his popularity among the masses might prove a challenge to their authority. On their own part, the most that they could do, was to take up, from time to time, the controversial matter of *samā'* as a pretext to denigrate the Shaikh as one who had no regard for the precept of the *sharīah*. This ultimately led to a situation where, in spite of his complete detachment from state of affairs and his reluctance to grant audience even to powerful sultāns he had to appear before Sultān Ghayāthuddīn Tughlaq to argue in favour of the legality of *samā'*.

*Samā'* was, no doubt, the burning topic of the day. This is, perhaps, why we find Shaikh Nizāmuddīn Awliyā discussing its various aspects and giving his opinion on them in several of his discourses as recorded in *Fawā'id*

*al-Fu'ād*. Talking about *samā'* was a stable touchstone of one's piety.<sup>33</sup> On another occasion he observed that, according to *mashā'ikh*, *samā'* assemblies were blessed with divine mercy.<sup>34</sup> He said that in Dehli *samā'* was popularised by Qāḍī Ḥamiduddīn Nāgaurī and Qāḍī Minhājuddīn Sirāj, and that there were quite a good number of 'ulamā' who did not say anything about it while some without knowledge picked up a quarrel and made an uproar.<sup>35</sup> Once, when one said that Ḥaḍrat Makhdūm (the Shaikh) could hear *samā'* at any time he wished as it was made lawful for him, he strongly reacted that an unlawful thing could not be made lawful by anyone's order and *vice versa*. Then, he said that opinion differed about *samā'*, and that Imām Shāfi'i (d. AD 820), contrary to Ḥanafī 'ulamā' considered *samā'* even with *daff* (drum) and *chaghānah* as permissible. Thus, in view of such difference of opinion, he concluded, the ruler's decree will be the order of the day. However, once when the Shaikh was informed that some *darweshes* associated with his august threshold had danced in a *samā'* where harps, rebecks and flutes were freely used, he remarked that it was not good and proper on their part, for what was unlawful in the *Sharī'ah* was also undesirable.<sup>36</sup> In yet another *majlis* he is reported to have stated that *samā'* had been heard even by the great *shaikhs*; and those who had taken to the *ṣūfī* way of life and people of a refined taste and keen sensitivity, with a heart full of compassion and love, were moved to tears by a single couplet heard from the *qawwāl* (singer), no matter whether it had been recited with or without accompaniment of musical instruments. The real *samā'*, according to him, was related to the feelings of compassion; it had nothing to do with instruments of music or any other thing.<sup>37</sup>

In the same *majlis*, the Shaikh told the audience of his own hearing of *samā'*, and said: "Each time when I have heard *samā'* and whatever I have heard from the *qawwāl* in the *samā'* — I swear in the name of the Shaikh's garment —, my practice has been to ascribe all that to the virtues and disposition of the Shaikh. Once, in his lifetime, I was

present in a *samā'* and the *qawwāl* was reciting the verse:

مبارا	صفت	بدیں	مخرام
گزندے	رسد	بدت	کز

Do not walk like this  
Lest you be hurt  
By an evil eye.

This at once reminded me of the good qualities, disposition, piety and righteousness, excellence in learning and captivating grace of the Shaikh, and I was moved to tears with so much intensity that I find it difficult to describe it".<sup>38</sup> Once, says Hasan Sijzi, when the subject under discussion was *samā'*, he submitted to the Shaikh that, miserable as he was he was perplexed, for he had nothing of the devotion and worship of God to his credit, nor was he used to the devotional practices and litanies of *darweshes*. But, on the other hand, he said, *samā'* had had always a moving effect on him and he felt immense relief and comfort when he heard it, or when he was in his (the Shaikh's) *majlis*, a similar effect was produced and he felt his heart devoid of all desires and worldly passions. Thereupon, the Shaikh observed: "*Samā'* is of two kinds — *hājim* (assaulting) and *ghair-i-hājim* (non-assaulting). The former overwhelms the listener, i.e., the voice or the verse that is heard, agitates and moves the listener; and this is a 'state' which cannot be described or explained. The latter, the non-assaulting one, is the *samā'* in which, after a couplet has had its effect on one, one starts ascribing it to God or to one's *pīr* or to some (spiritual) state one has experienced in one's heart".<sup>39</sup>

### **Karāmah (Miraculous Deeds)**

It was presumed that a *ṣūfī shaikh* would be a *walī* and possess supernatural power to be able to do extraordinary things as his *karāmah*. "This was in theory, a power through which three things could be obtained: knowledge without study, the faculty to see in dreams and the ability to impress



on the minds of others what is seen in one's own mind. But in fact it came to mean very much more . . . It became a criterion by which ṣūfism and the ṣūfis were judged, and the common reason why people believed in them".<sup>40</sup>

A significantly interesting point to be noted is that the ṣūfis themselves believed in the possibility of performing *karāmah*. They deduced this belief, perhaps, from those verses of the *Qur'ān* wherein the miraculous deeds of the prophets are related. This is clear from the assertions of early masters of ṣūfism that the prophet establishes his prophecy by establishing the reality of evidentiary miracles (*mu'jizah*), while the ṣūfi, by performing *karāmah*, establishes the prophecy of the prophets as well as his own saintship, with the distinction, however, that the *mu'jizah* "involves publicity and the *karāmah* secrecy, because the result of the former is to affect others, while the latter is peculiar to the person by whom (it is) performed".<sup>41</sup> Again, there is another distinction between the two; and that is that "the doer of *mu'jizah* (the prophet) is quite sure that he has wrought an extraordinary thing, whereas the doer of *karāmah* (the ṣūfi saint) cannot be sure whether he has really wrought a miracle or whether he is insensibly deceived (*istidrāj*)".<sup>42</sup>

It is altogether a different subject to find out when the stories of *karāmah* of ṣūfis began to be told, and whether this was in anyway related to the world-view postulated by the early ṣūfi theorists, possibly under some foreign influence, and held by the ṣūfis of successive generations in general. A separate investigation may also be undertaken as to whether there could be any socio-political justification for the validity of the viewpoint that the growth of the tradition of *karāmah* was due to a desire on the part of the ṣūfis and their followers to establish the superiority of the ṣūfi *shaikhs* to the representatives of orthodoxy and political authority.

### **Karāmah, Discouraged by Shaikh Nizāmuddīn**

It is, however, interesting to note that even the genuine ṣūfi

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*shaikhs*, belonging to orthodox orders, who discouraged demonstration of ability to do extraordinary things, were always inclined to narrate stories of *karāmah*, as they, perhaps, wished to have something of an extra-mundane environment for their conversations in order to make the morals contained therein more palatable to their audience. Shaikh Nizāmuddīn Awliyā was no exception to this, although he was very emphatic in telling his *murīds* of the impropriety of showing *karāmah* by *ṣūfis*. Once he spoke of those who claimed that they were divinely blessed and could perform miraculous deeds, and observed that it was all nothing. He also said that God had made it obligatory on His friends (*awliyā*) to conceal their power of performing *karāmah*, whereas it was obligatory on prophets to do miracles; hence, if anybody performed *karāmah*, he would be neglecting what was made obligatory for him; what a useless act on his part! He further remarked that there were one hundred stages in *sulūk* (spiritual journey), in which the seventeenth stage was that of *karāmah*; if the traveller became enchanted and stopped at the very stage, how could he proceed further to cover the remaining eighty-three stages.<sup>43</sup> He said to one of his disciples: "Karāmah is steadfastness in front of the door of the Unknown. Be firm in (the performance of) your (spiritual) tasks. Why do you desire the power to do extraordinary things?"<sup>44</sup>

Once the Shaikh condemned the exhibition of supernatural power and said that there was nothing meritorious in demonstrating such power, and that a true Muslim should live like a simple, poor and needy person. In this connection he related the story of Khwājah Abul-Ḥasan Nūrī (d. AD 907). He was sitting on the bank of the Dajlah (Tigris) where he met a fisherman and asked him to throw his net into the river. If he (Nūrī) was a *walī*, a fish of two and a half maunds — neither more nor less — would fall in his net. The fisherman threw his net into the river and caught a fish exactly of the same weight. When people told Shaikh Junaid (d. AD 909) about this, he said: "Alas! it were better if there

had been a black snake (cobra) in the net to bite Abul-Ḥasan and kill him". When asked why he had said that, he replied that had there been a snake therein and had bitten him to his death, he would have died a martyr. But, as that had not happened, he did not know how Abul-Ḥasan would meet his final end.<sup>45</sup>

In one of his discourses, the Shaikh observed: "There were *mu'jizah*, *karāmah*, *ma'ūnah* and *istidrāj*. *Mu'jizah* was the characteristic of prophets who were gifted with perfect knowledge and were men of perfect actions with the distinction of receiving revelations from God. Thus whatsoever unusual issued forth from them was known as *mu'jizah*. *Karāmah* was related to *awliyā* who were also men of perfect knowledge and virtue, but with the difference that they had no control over their spiritual states. Anything unusual shown by them was therefore called *karāmah*. *Ma'ūnah* was peculiar with such crazy people who had neither knowledge nor virtue: from time to time, however, they demonstrated such things as were contrary to nature. That was known as *ma'ūnah* while *istidrāj* was an unusual thing caused by such persons who were actually devoid of firm belief, viz: those who practised black-magic and things like that".<sup>46</sup>

### Shaikh Nizāmuddīn Awliyā

The city of Badaun enjoyed a place of distinction in the cultural life of medieval India. It was one of those cities before the establishment of Muslim rule in India, where the Muslims had their settlements with at least a mosque, *maktab* and a graveyard. It was here in this city where Shaikh Nizāmuddīn Awliyā was born in (circa) AD 1238. His grandfather Khwājah Sayyid 'Alī Bukhārī came from Bukhara.<sup>47</sup> He and Khwājah 'Arab, a close friend of his, after staying for some time at Lahore, proceeded to Badaun and settled there permanently. His son, Khwājah 'Ahmad, was married to Khwājah 'Arab's daughter, Bībī Zulekhā. A son was born to them and he was named as Muḥammad.

Following a divine indication, however, Bibi Zulekhā preferred to call her son as Nizamuddin. Later, he came to be known as Nizām ad-Dīn wa'l Millat Nizām al-Awliyā, and then, gradually, the last part of this long *laqab* became an unusual<sup>48</sup> component of his name as Nizāmuddin Awliyā. Shortly after his birth, his father died<sup>49</sup> and the burden of his upbringing had to be borne by his mother alone. She was a very pious lady and brought up her son in the best academic and spiritual traditions of the time.

### Education at Badaun

In the *maktab*, as the custom was, Shaikh Nizāmuddin first learnt the *Qur'ān*. He was also taught Persian and some Arabic. Then came the secondary stage of education and he learnt Arabic grammar (etymology and syntax) and studied *fiqh* and '*uṣūl-i-fiqh*. Books taught during those days in these disciplines were *Mizān*, *Kāfiyah* and *Mufaṣṣal* in grammar and *Qudūrī* and *Majma' al-Bahrain* in *fiqh*. This was a course, as stated earlier, before a student could go for '*ilm-i-faḍl*, i.e., higher studies, after the completion of which one was entitled to be called only a *mawlawī* (not an '*ālim*) or, as was in vogue at the time, a *dānīshmand*.

On the authority of *Khair al-Majālis*<sup>50</sup> it has been recorded by almost all the biographers of Shaikh Nizāmuddin Awliyā that when he had completed his studies under Mawlānā 'Alā'uddin 'Uṣūlī,<sup>51</sup> he became entitled to wear a turban. His mother, though financially in stringent circumstances, somehow or the other, managed to arrange for a *dastār* (turban), and he took it along with forty small coins to the Mawlānā who added something to the small amount and food was prepared. A pious man of Badaun, Shaikh 'Alī Mawlā, known for his intuitive intelligence, was invited to grace the occasion. First they took the meal together, then the turban was tied, Shaikh Nizāmuddin placing his head on the feet of his master each time the turban was wound once round his head. When Shaikh 'Alī Mawlā saw this, he said: "O Mawlānā, this (young man) will be a big fellow . . . really a great fellow". The Mawlānā asked

him as to why he thought so. "For two reasons", he replied, "when a man has had the turban tied round his head, he does not fall at anyone's feet, but this young man has done it. In addition, there is no silk in his turban. It is simple cotton".<sup>52</sup>

Shaikh Nizāmuddīn was about twelve years old and was taking lessons in lexicography when "one day a man called Abū Bakr Kharrāt (also called as Abū Bakr Qawwāl) came to meet his teacher. Perhaps, he had come from Multan. He told him that he had sung *samā'* in the presence of Shaikh Bahā'uddīn Zakariyā . . . Then, he spoke highly of Shaikh Bahā'uddīn Zakariyā in respect of the deep devotion and sincere remembrance and praises of God in his *khānqāh*; even the maid-servants, while engaged in grinding wheat, sang the praises of God. He spoke many things like this but I was not impressed in the least. Then, he spoke of his visit to Ajodhan where, he said, he had seen a great king of such and such qualities. The virtues of Shaikh Farīduddīn as described by him had an impact on me and I felt some kind of a deep attachment and love for the Shaikh in my heart, so much so that after prayers I started saying 'Shaikh Farīduddīn' and 'Mawlānā Farīduddīn', each of them ten times. Thus, my love for the Shaikh increased to such an extent that ultimately all of my friends came to know of it and asked me to reply to their queries by swearing in the name of Shaikh Farīd whenever they wished to elicit a reply".<sup>53</sup>

### Leaves for Dehli

He (Shaikh Nizāmuddīn) was about sixteen when he decided to leave Badaun and go to Dehli for higher studies and, if possible, also for some employment that he could undertake along with his studies. An old relation of his named 'Iwad accompanied him on his journey to the capital. On the way if they arrived at a place where there could be a danger from wild beasts or robbers, he would utter: "O *pīr*, be with us! O *pīr* of my mother, we are under your protection!" The Shaikh asked 'Iwad as to whom he was addressing as *pīr*. He replied

that it was Shaikh Farīduddīn. This intensified his yearning and heightened his restlessness further. When they reached Dehli, it so happened that he found accommodation very close to the residence of Shaikh Najībuddīn Mutawakkil (d. AD 1271), brother of Shaikh Farīduddīn. "All this", as Shaikh Nizāmuddīn once observed, "confirmed that when God in His Bountifulness willed to bestow (spiritual) riches on any of His humble servants, He caused favourable situations like these to precede His favour and kindness".<sup>54</sup>

In the beginning Shaikh Nizāmuddīn's circumstances were very hard. He had to continue his studies and also take care of his mother, sister and her two children. He had no means of livelihood and depended entirely on unasked charity (*futūh*) or gift which was, however, occasional and very meagre. He had to face hardships in matters of finding accommodation as he had to move from one house to another at short intervals. In *Siyar al-Awliyā'*, Amir Khurd has recorded about all this and also about the poverty and stringent circumstances of his student days in Dehli. He has also mentioned a number of occasions when someone (probably one from the Invisible) brought something for him after he and others in the family had been without food for two or three days. "He (Shaikh Nizāmuddīn) said that once for about two days there was nothing to eat. During those days a loaf of bread of two seers<sup>55</sup> could be had for a *jital*.<sup>56</sup> But he did not have even a *jital* to buy a loaf of bread. His mother, sister and others who depended upon him also starved with him. On such occasions if someone gave him as *futūh* sugar-candy or a piece of cloth, he could not arrange for food by selling that as he thought that it might be from the Invisible".<sup>57</sup> There was no dearth of rich people in Dehli. The whole Turkish nobility lived there. But he never went to them for help. Help, if any, came from only the commoners. For some time he received a silver *tan̄ka*<sup>58</sup> as a stipend from someone. But, after his *ba'ah* at the hands of Shaikh Farīduddīn in AD 1263, he had it discontinued and full trust in God remained the only source of his livelihood.

Shaikh Nizāmuddīn's mother died when he was still a student. She had been ill for some time. On the day when her condition worsened, she asked him to go and sleep in the house of Shaikh Najībuddīn Mutawakkil. Early in the morning he was told that her mother wanted him at her bed-side. He rushed to her. She held his right hand and said: "O Allāh, I entrust him to Your loving care". This she said and breathed her last.<sup>59</sup>

### Visit to Ajodhan •

In AH 667/AD 1269 Shaikh Nizāmuddīn went to Ajodhan to present himself at the feet of Shaikh Farīduddīn. He has described something of this visit to his Shaikh. He told the audience of his Majlis on Shawwāl 8, AH 708/AD 1309 that "when I had the opportunity to present myself before Shaikh-ul-Islām Farīduddīn (May his soul be hallowed), it occurred to me that whatever I heard from his holy tongue, I would record that. The very first day when I had the good fortune of kissing his hand, he recited the following:

اے آتشِ فراقِ دلہا کبابِ کردہ  
سیلابِ اشتیاقِ جانہا خرابِ کردہ

Countless hearts are grilled  
On the ambers of separation (from you).  
Countless lives have been rendered desolate  
By the torrents of yearning (for you).

"I myself wished to say what a deep longing I had to surrender myself at his feet. But a sort of awe gripped me. I had hardly uttered that there was a burning desire in me to come and kiss his feet, he realised my fear in his presence and said: All new-comers are always over-awed. In short, what I heard from the Shaikh that day, I wrote down. Then, that became an usual practice with me. I also told the Shaikh about this. Later, therefore, whenever he narrated an anecdote or talked about some delicate point through allusion, he inquired about my presence. If I was not there,

he would repeat the *fā'idah* (moral) which he had mentioned in my absence". Then, he said that during those days when he had no money to buy any sheets of paper, he noticed a *karāmah*. A man gave him some sheets of paper bound in book form, on which he started writing the *fawā'id* (morals) which the Shaikh talked about. That ultimately became quite a good record of his Shaikh's conversations, and, as he said it was still with him.<sup>60</sup>

Shaikh Nizāmuddin inquired from his Shaikh as to whether, after the *ba'ah*, he should give up his studies and engage himself exclusively in devotional practices and prescribed litanies. The Shaikh replied: "Continue your studies as I think a *darwesh* should have some formal education also. Do both the things and see what ultimately becomes your primary concern".<sup>61</sup> The Shaikh also said that he wished that his *murids* should never borrow anything from others, that enemies and adversaries had to be pleased and that those who had any claim on them, had to be satisfied at all cost.

Later, narrating all this in one of his discourses, Shaikh Nizāmuddin said: "(The Shaikh) was so much emphatic on the subject of seeking the pleasure and satisfaction of all those who had a claim on one that I was reminded that I had to pay twenty *jitals* to a man and return a book that I had borrowed and had lost it. I instantly took it upon myself that now when I returned to Dehli, I would meet the two persons and try to satisfy them. The man whom I had to pay twenty *jitals*, was a cloth dealer. I had bought some cloth from him on credit and, as during those days I had no regular source of income, I had not been able to save twenty *jitals* at a time and pay the amount to him. However, one day when I had ten *jitals*, I went to the cloth-dealer's house and called him out. I said to him that I had to pay him twenty *jitals*; and as it was not possible for me to pay the whole amount, I would like him to accept the ten *jitals* that I had; the remaining ten *jitals* would be paid soon, *inshā' Allāh*. He listened to me and remarked that, perhaps, I had recently visited the Shaikh. He accepted the ten *jitals* and said that the remaining



amount of ten *jitals* he would wish me not to pay and keep it as a gift from him. Thereafter, I went to see the man from whom I had borrowed a book. I met him and he asked me who I was. I humbly replied that I had borrowed a book from him which I had lost and that I would soon manage to get a copy of that scribed, similar to his own copy, and hand it over to him. When the man heard me say all that, he observed that it was just because of the blessed place where I had recently been, and said that he would wish me to accept the book as a gift from him".<sup>62</sup>

Probably on the occasion of this very visit of Shaikh Nizāmuddīn to Ajodhan, one day Bābā Farīd had a piece of paper in his hand with a *du'ā* (invocation) written on it and asked if there was one who could memorise it. He thought as if he wanted him to do that. He, therefore, submitted, with all humility at his command, that he be permitted to commit it to his memory. Bābā Ṣāhib gave him the piece of paper and asked him to read the *du'ā* before him. When he read it, he made a correction in an *īrāb*,<sup>63</sup> asking him to repeat as instructed. He did accordingly, although the way he had read it did also have meaning. However, he followed the way he had been asked to do and in a short while the *du'ā* was completely memorised by him. Then he submitted to His Holiness that he had committed the *du'ā* to his memory, and if commanded would recite it. He asked him to do that and he repeated the *du'ā* with the same *īrāb* as his Shaikh had told him. After the *majlis* was over, Mawlānā Badruddīn Ishāq<sup>64</sup> said to him that he had done the right thing and did it well in pronouncing the *īrāb* in the very manner the Shaikh had asked him to do. Shaikh Nizāmuddīn reacted to this spontaneously: "If Sibawaih<sup>65</sup> and other masters of Arabic grammar come and tell me that the way I pronounced the *īrāb* was correct, I shall never accept their view and recite it as the Shaikh has asked me to read".<sup>66</sup> The Mawlānā remarked: "None of us has these finesse which you observe".<sup>67</sup>

### Studies at Bābā Farid's Feet

After his initiation to the realm of spirituality at the hands of Bābā Farid, Shaikh Nizāmuddīn studied Abū Shakūr Sālimī's *at-Tamhīd fī Bayān at-Tawhīd*, a book on dogmatic theology, six chapters of *'Awārif al-Ma'ārif* and a portion of *Lawā'ih* of Qādi Hamiduddīn Nāgaurī. He also read out six *sipārahs*<sup>68</sup> of the *Qur'ān* before him in order to improve his *tajwid*.<sup>69</sup> Shaikh Nizāmuddīn once described a very instructive experience of his when he was studying *'Awārif al-Ma'ārif* under Bābā Farid. Besides suggesting how to behave and observe the rules of good manners before one's Shaikh, it tells us a very enlightening episode of his life. "Once it so happened", he said, "that I unintentionally became a bit bold in the presence of my Shaikh. The Shaikh had a copy of *'Awārif* which he read and lectured on individual and communal ethics. But the copy was so old, its pages so brittle and its script so indistinct that he had some difficulty in reading it fluently. I had seen a good and neat copy of the book with Shaikh Najībuddīn Mutawakkil. I was reminded of that and said that Shaikh Najībuddīn had a good and authentic copy of the book. This annoyed him and for a while he kept quiet. Then, he remarked that as if the *darwesh* was not capable enough to make a correct reading from a bad copy (of *'Awārif*). He repeated this twice or thrice. I could not understand what the Shaikh really meant by his remark. Had I intentionally said what I had said, I would have thought that it was related to my observation on the matter. When the Shaikh repeated the remark twice or thrice, Mawlānā Badruddīn Ishāq said that the Shaikh was actually referring to my comment (about the old copy of *'Awārif*). I immediately stood up, and removing my turban and cap from my head, touched the Shaikh's feet and (with all humility at my command) submitted that (I seek refuge in God) I had never meant any allusive reference to the copy in the use of my *makhdūm*. Since I had seen a good copy of the book I wanted only to mention it and had nothing else in my mind. But the more I offered my apologies the more I found expressions of annoyance on his face. When I left the *majlis*,

I did not know what to do. I prayed to God that none else be faced with such bleak and sombre day. Disturbed (mentally) and tormented (spiritually) I left the *majlis* till I reached a well. I thought I should jump into it. But it occurred to me that I was just a beggar, of no consequence and almost dead, and that I should consider myself like that. But that act of cowardice, I feared, might be alluded to something else. However, when the Shaikh's son, Shihābuddīn, with whom I had a relationship of friendship, was informed of my spiritual agony, he went to the Shaikh and gave him a true account of my agony and anguish. The Shaikh sent his son, Muḥammad,<sup>70</sup> to take me to him. I went and placed my head at his feet. He was pleased. Next day I was called by him. He was all kindness, and told me that it was all to educate and lead me towards the degree of perfection of my spiritual 'state'. That day he also observed that the *pīr* was for the *murid* what a bride-dresser was for the bride. Then, he honoured me with a *khil'at*<sup>71</sup> and a special robe of his".<sup>72</sup>

### Desires to Become a Qāḍī

Not long after his coming to Dehli from Badaun Shaikh Nizāmuddīn had once desired to become a *qāḍī*, and had requested Shaikh Najībuddīn Mutawakkil to pray for his appointment as a *qāḍī*, but he advised him not to become a *qāḍī* and aspire for something higher. He therefore did not pray as requested by him.<sup>73</sup>

It was, perhaps, during his second visit to Ajodhan when his Shaikh found an opportunity to finally obliterate all worldly desires that he might be having in his heart. "At Ajodhan, as he related later, "a friend and class-fellow of mine, with whom I used to have academic discussions (at Dehli) came and put up at an inn. He had a servant to attend to his needs. Seeing me in my grimy and tattered clothes, he exclaimed: 'Mawlānā Nizāmuddīn! what misfortune has befallen you? Had you taken to teaching work at Dehli, you would have become the leading scholar (*mujtahid*) of the time with prosperity and sufficient livelihood'. I said nothing in my justification, but merely apologised and returned to

Shaikh Farid. 'What would be your answer to such a question?' Shaikh Farid asked. 'As the Shaikh directs', I replied. 'Tell him', Shaikh Farid said:

نه عمری تو مرا راه خویش گیر، برو  
ترا سعادت بادا، مرا نگوں ساری

You are not my travelling companion. Seek your own path. Get along. May prosperity be your portion in life and misfortune mine.

He then asked me to order a tray of every variety of dishes from his kitchen and take it on my head to my friend who, genuinely surprised, came to see Shaikh Fariduddin and was so charmed by his conversation that he entered the circle of his disciples".<sup>74</sup>

### Visits to Ajodhan

Shaikh Nizāmuddin visited Ajodhan three times in his Shaikh's lifetime and, perhaps, seven times after his death.<sup>75</sup> He went there once a year to be at the feet of Bābā Farid. Generally, he left for Ajodhan in Rajab,<sup>76</sup> spent the month of Ramaḍān there and returned to Dehli in Shawwāl<sup>77</sup> or Dhu'l Qa'dah.<sup>78</sup> The first three journeys that he undertook to go to Ajodhan were consecutively in AH 667, 668 and 669/AD 1269, 1270 and 1271 And it was during his third visit to Ajodhan that he was blessed with the *khilāfat*<sup>79</sup> of his *pīr*.

Bābā Farid died on Muharram 5, AH 670/August 13, AD 1271, i.e., shortly after Shaikh Nizāmuddin's third visit to Ajodhan, and when his *pīr* departed from this world he was not there. As soon as he came to know about Bābā Farid's death, he rushed to Ajodhan where, according to Bābā Farid's instruction, Mawlānā Badruddin Ishāq handed over to him his *pīr*'s prayer-mat, staff, *tasbiḥ*, *khirqah* and wooden slippers. This was his fourth visit to Ajodhan, which was followed by another when he felt a strong desire for *ḥajj*.

He did not possess the required amount of wealth that makes a Muslim *ṣāhib-i-niṣāb*<sup>80</sup> and performance of *ḥajj* becomes obligatory on him. He, therefore, decided to go to Ajodhan in order to pay homage to his Shaikh's grave. He presented himself at his *pīr*'s grave and, as he said, he felt the desire of his for *ḥajj* more than satisfied. After some time he felt the same desire and again he visited his *pīr*'s grave at Ajodhan and found it fully satisfied.<sup>81</sup>

In this connection Shaikh Nizāmuddīn is reported to have made an unusual observation when Ḥasan Sijzī submitted to him that his friend Malīḥ once said a very strange thing that deeply touched his heart. Malīḥ had said that only he who had no *pīr*, had to go for *ḥajj*. The Shaikh heard this and with tears in his eyes read the line:<sup>82</sup>

آں رہ ہوئے کعبہ برد و این ہوئے دوست

That path goes to Ka'bah,<sup>3</sup>  
And this leads one to the Friend.

This was Shaikh Nizāmuddīn's sixth visit to Ajodhan. The seventh time he went to Ajodhan when he was subjected to slanders by some mischief-mongers of Dehli that he wanted to marry the widow of Mawlānā Badruddīn Ishāq (d. AD 1291), who, at the behest of the Shaikh, had come with her children to live in Dehli. This distressed the Shaikh so much that he immediately left for Ajodhan. The eighth visit to Ajodhan was accentuated by Sultān Jalāluddīn Khaljī's (regd. AD 1290-95) insistence to meet the Shaikh at his *khānqāh*. Seeing that the Shaikh was not agreeable to receive him at his place, the Sultān confided to Amīr Khusrau his plan of an unannounced visit to the Shaikh on some particular day. Amīr Khusrau, however, at the risk of his life, informed the Shaikh of the Sultān's plan, who avoided the impending situation by going on a journey to Ajodhan in the morning of the day the Sultān was to visit him at his *khānqāh* at Ghayathpur.<sup>83</sup> Nothing is known about the other two visits that he is said to have made to Ajodhan.<sup>84</sup>

### Settles Finally at Ghayathpur (Dehli)

Now the story of Shaikh Niẓāmuddīn's decision to finally settle at Ghayathpur (in Dehli). He himself once related it. Before and even some time after he was granted the *khilāfat-nāmah* by his Shaikh he lived at different places in Dehli. But he wanted to live at a secluded place undisturbed by the noise and bustle of city-life. "During the days", he says, "when I was memorizing the *Qur'ān*, I once happened to be at the water tank known as Ḥaud Qatlagh Khān and there I saw a *darwesh* absorbed in the contemplation of God. I went close to him, and asked him if he lived in the city. He replied in the affirmative. I inquired if it was his own choice. To this he gave a negative reply, and told me that once he met a *darwesh* outside the Kamal Gate on the bank of the canal; there was an enclosure at a mound where martyrs were buried. The *darwesh* told him that if he wanted to protect his faith, he should leave the city. He, therefore, at once thought of leaving the city for good; but for various reasons he was unable to do that, and it was then for twenty-five years that he had been living there, even though he still wished to leave the place.

"I heard this", the Shaikh continued, "and decided that I would not stay in this city. Often it occurred to my mind that I should at once leave (the place). I also thought of going to Patiali where, at the time, the Turk (Amir Khusrau) was staying. Then, I wanted to go to Basnala which was a clean and beautiful village, and I left for Basnala. I stayed there for three days, each day as a guest of someone, and I could not manage to get a house either on rent or through mortgage or sale. On my return from Basnala I once happened to be in the vicinity of Ḥaud Rani with the idea of quitting the city of Dehli still in my mind. The time was pleasant and there, in a garden known as the Garden of Jasrat, I fervently prayed to God and in the heart of my heart spoke to him, saying: 'O Almighty God, I want to go away from this city, but I do not want to go to a place of my choice'. In the midst of this silent and fervent prayer of mine I heard a voice indicating Ghayathpur. I had never been to Ghayathpur, nor did I know

where it was. I rushed to the house of a friend known as Nishāpurī, and was told that he had gone to Ghayathpur. I went to Ghayathpur which was not at the time so prosperous and peopled and looked as a deserted and desolate village. However, I came to this place and settled here.

“After some time when Kaiqubād (regd. AD 1287-90) came to stay at Kilokhri, the place became a crowded township with houses of *maliks*, *amirs* and others, and because of considerable traffic at all time, I counselled myself that I should leave Ghayathpur (for its being so close to Kilokhri); and I remained occupied with this thought till I was told that a pious man who had been my teacher,<sup>85</sup> had died in the city. I decided to visit his grave next day on the occasion of *siwum*<sup>86</sup> of his passing away and then leave Ghayathpur for good; but the same day a handsome but lean and weak young man came in to join us in the *zuhr* (afternoon) prayer. God knows best who he was — a man from the Invisible or somebody else. However, the first thing that he said to me, was:

آں روز کہ مہ شدی نمی دانستی  
 کا نکشت نمائی عالی خواہی شد  
 امروز کہ زلفت دل ظقی بر بود  
 در گوشہ نشست نمی دارد سود

The day you had become moon,  
 Did you not know  
 That people's fingers would be raised towards you?  
 Today when your curling lock  
 has captivated the hearts of men,  
 It would not do any good  
 If you decided to retire to a quiet corner”.

The Shaikh further said: “He had also told me a few things more which I noted somewhere. On the whole what he meant to say was that, in the first instance, one should see

that one was not known to the world; but once a person had become known, he should live such a life as would protect him from feeling ashamed before the Prophet (Peace be upon him) on the Day of Judgement. He then remarked that there was no virtue and courage in keeping oneself away from people, retiring to an isolated place and contemplating God; virtue, excellence and courage lay in one's remaining absorbed in contemplation of God even in the midst of people." The Shaikh concluded: "When he had finished what we wanted to convey to me, I offered him food, but he abstained from eating. However, when, in the heart of my heart, I decided to stay permanently at Ghayathpur, only then the young man took some food and went away. I never saw him again".<sup>87</sup>

### Difficult Days at Ghayathpur

As in previous days, at Ghayathpur, too, he spent his days in hardship. He had to fast continuously for several days and after three or four days, in accord with the *sunnah* of his Shaikh, *zanbīl* (basket) was taken around, in which people put something of dry eatables with which the Shaikh and other inmates of his *khānqāh* broke their fast.<sup>88</sup> The Shaikh, along with his *murīds* and those who depended on him, fasted as he wanted to teach them that "fasting for the cultivation of *tawakkul* not only gave strength to the *ṣūfī* but created an intense and pure feeling of love for God. Shaikh Nizāmuddīn recollected all his life the joy he felt when, in his youth, his mother told him that there was nothing to eat and they were 'the guests of God'."<sup>89</sup>

In the period of utter destitution that Shaikh Nizāmuddīn had to face at Ghayathpur, "Once, when he and the people with him had had nothing to eat for two days, Sultān Julāluddīn Khaljī sent him gift and the offer of a grant of land. He declined to accept anything. His *murīds* gathered around him and told him that though he might subsist on water indefinitely, they could not endure starvation and misery any longer. Shaikh Nizāmuddīn thought it a good opportunity to separate the wheat from the chaff and



strengthened by the moral support of fellow-*murīds* of Shaikh Farīduddīn, he remained firm in his decision".<sup>90</sup>

Once a rich devotee of Shaikh Nizāmuddīn requested him to accept a gift of two orchards and some land along with agricultural implements and their accessories. The Shaikh declined the offer and remarked that if he accepted all that, people would say that the Shaikh went to the orchards and enjoyed the view of land and cultivation. He also observed that none of his *khwājgān* and *masha'ikh* had ever done that.<sup>91</sup>

### Circumstances Changed

"But circumstances changed. Later, people were fed from the Shaikh's kitchen, feasts were held in his honour, and he was joined at meals by large numbers of invited and uninvited guests".<sup>92</sup> He gave something to all who brought presents for him. He was generous to the poor and the miserable who needed help. Thus, "his *khānqāh* became an institution in which money, food and goods circulated freely".<sup>93</sup> It became a custom at his *khānqāh* that on Fridays in the morning all that was in its kitchen and store-rooms, was swept clean and distributed among the poor.

The Shaikh lived for more than eighty years, out of which he spent thirty years in *mujāhidah* (self-mortification) in his youth without any means of living and in extreme poverty. The last thirty years or so he spent in even greater *mujāhidah*. But, during this period he received a large quantity of *futūh*, all of which he spent on others.<sup>94</sup> There was no limit to the people who came to him, no limit to his graciousness and his endeavour to heal the wounds inflicted by the political and economic system. "No one in the world", he is reported to have said, "has to bear as much sorrow as I have to, because so many people come to me and relate their tales of grief and suffering. These are like a burden on my mind, and I feel hurt and irritated. It must be a strange heart, indeed, that is not affected by the sorrows of a brother Muslim".<sup>95</sup> He found it difficult to take any food,

though he was constantly fasting. "So many miserable and poor men sit in the corners of mosques and shops, hungry and starving; how can I get this food down my throat".<sup>96</sup>

This very generosity and universal sympathy we find in the Shaikh's idea of *bai'ah*, too, which he had given an expansive character. He did not restrict the number of his *murids*. Whosoever came to him for *bai'ah*, he extended his hand towards him, because, he thought, even the least conscious among them might become conscious of religious and spiritual values and abstain from positively sinful living. He hoped that the *bai'ah* would induce a feeling of repentance in the hearts of *murids*, and believed that the fervour of the repentant sinner carried him further towards God than the plodding piety of a lifetime. This had resulted in a constant flow of devotees to his *khānqāh* which was always crowded with people belonging to all the strata of society. The *khānqāh* with a *jamā'at-khānah*, a kitchen and an upper storey where the Shaikh lived, had been built on the right bank of the river Yamunā by a devotee of his named as *Ḍiyāuddin Wakīl*.<sup>97</sup> Some of its remains can still be seen, adjacent to the north-east of the outer boundary wall of Humayun's tomb. In his *Tārīkh-i-Firōz Shāhī*, *Ḍiyā'uddin Baranī* gives a vivid and graphic account of the revolutionary impact that the Shaikh's spiritual greatness and charismatic personality had had on the religious life of the people of Dehli and of the areas around it.<sup>98</sup>

### **Baranī's Account of His Impact**

Writing of this period, Baranī says: "The *Shaikh-ul-Islām*, *Nizāmuddin*, had opened wide the door of a universal discipleship and bestowed robes and forgiveness on the sinners admitting them to his tutelage. To the elite, as well as to the multitude, to the rich, the poor, the nobles, the paupers, the scholarly, the ignorant, the gentle, the rough, the citizens, the peasants, the warriors, the freemen and the slaves, he gave the four-cornered cap, and the *miswāk*<sup>99</sup> of purification with his blessings . . . All people, believing in him, tried to emulate him in devotion and virtue. Men and

women, young and old, low and mean, servants and slaves, and even small boys had begun to offer their prayers regularly . . . Rich and benevolent persons had constructed in several pleasant spots between the city and Ghayathpur terraces (*chabūtrahs*) with thatched roofs and had wells dug there. The terraces were supplied with large jars full of water, clay jugs and mats, and keepers and reciters were posted there so that people coming from or going to the monastery (*khānqāh*) of the Shaikh may (might) not be inconvenienced in making their ablutions at prayer times. In each of these terraces one saw crowds of people offering prayers. Perpetration or talk of crime had declined among the people, and they talked mostly of religious things . . . So far had the spirit of piety and devotion progressed that even in the royal palace several nobles, *silāhdārs*, scribes, soldiers and slaves who had become disciples of the Shaikh, performed the *chāsht*<sup>100</sup> and *ishraq*<sup>101</sup> prayers and fasted on *ayyām-i-bid*,<sup>102</sup> and the tenth of Muḥarram. There was no quarter in the city where after twenty days or a month there was no gathering of the pious listening to *ṣūfistic* music and weeping in ecstasy . . . Sultān 'Alāuddīn himself, with all his family, had great faith in the Shaikh and the hearts of all classes of people were inclined towards virtue and piety. Never did the name of wine and women, crime and sin, gambling or other vile practices, profane the lips of people during the later portion of 'Alāuddīn's reign. Most of the students, nobles and great men who attended upon the Shaikh were seen to be busy in the study of books on *ṣūfism* or the Islamic law. Books like *Ihyā-ul-'Ulūm* and its translation, *'Awārif*, *Kashful-Maḥjūb*, *Qūt-ul-Qulūb*, the commentary of *Ta'arruf*, *Risāla-i-Qushairiyah*, *Mirṣad-ul-'Ibad*, *Maktubāt* of 'Ain-ul-Qudāt, *Lawāyih* and *Lawamī* of Qāḍī Hamīduddīn Nāgaurī and the *Fawā'id-ul-Fu'ād* of Amir Hasan found eager purchasers, and people generally inquired at the booksellers' for books on *ṣūfism* and divinity. No turban was seen without a *miswāk* or comb hanging from it, and leather jugs and basins had become dear owing to large numbers of *ṣūfī* buyers . . ."103

Baranī concludes his observations with the remark that the period, owing to the unique spirituality of Shaikh Nizāmuddīn, could be termed as one of the wonders of the age. The Shaikh was blessed with an intense feeling of love for God which was beyond the comprehension of human reason. He was undoubtedly the Junaid and the Bāyazīd<sup>104</sup> of his times.<sup>105</sup>

### **Rulers and the Ruling Class, Relations With**

It is said that Shaikh Nizāmuddīn started taking people's hands in *ba'ah* some time during the reign of Jalāluddīn Khaljī, the Sultān whom he later refused to receive at his *khānqāh*. His nephew, 'Alā'uddīn Khaljī, was crowned as Sultān in AD 1295. He ruled India till 1316 as a powerful monarch and became almost a legendary figure in the annals of Indian history. His political and economic policies, in the prevailing circumstances, required strict censure and spying. In view of the Shaikh's popularity as a great *ṣūfi shaikh* to whose *jamā'at-khānah* were attracted all sorts of people — princes and nobles, rich and poor, 'ulamā and *darweshes*, peasants and craftsmen — many of whom were initiated in the *ṣūfi* way of life, it was but natural if the Sultān kept an eye on his visitors and the activities of his *jamā'at-khānah*. The Shaikh knew about that but never felt disturbed as he had nothing to do with the affairs of the state. Having been assured of his activities as nothing but only extra-mundane, the Sultān himself turned a devotee of his and sent his two sons, Khidr Khān and Shādi Khān, to him with the request that they be admitted to the circle of his *murids*. The Shaikh persistently persuaded them not to take to the *ṣūfi* path as it meant total surrender and observance of perfect humility before one's *shaikh*, which would be hard for ambitious princes like them to do. They were, however, insistent and the Sultān himself made several pleas to him to let the princes enter into *ba'ah* at his hand. At last, the Shaikh accepted them as his *murids* and gave each of them a *khirqah*.

### Sultān Qutbuddīn Mubārak and the Shaikh

It is one of the characteristics of human nature that there is always a group of men who dislike one's popularity among people. In Dehli, at the time, there was definitely such a group, especially among the 'ulamā' and *mashā'ikh*, which felt jealous of Shaikh Nizāmuddīn's tremendous influence and popularity, always looking for a pretext to do some harm to him. Sultān 'Alā'uddīn, like his uncle, was neutral in respect of their differences. Sultān Qutbuddīn Mubārak (regd. AD 1316-20) also maintained the same neutrality in the first two years of his rule. But, when, as a result of an unsuccessful attempt at a *coup d'état* against him, he had the three blind brothers of his — Khidr Khān, Shādī Khān and Shihābuddīn 'Umar — murdered in the prison-fort of Gwalior, he decided to pick up a quarrel with Shaikh Nizāmuddīn, the spiritual guide (*pir*) of Khidr Khān and Shādī Khān. For details one should see the contemporary sources but with care and caution. However, under the circumstances, the Shaikh did only what the traditions of his predecessors required him to do. He refused to obey the Sultān's order to go, for Friday prayers, to Masjid-i-Miri (the new Jāmi' Masjid) built by him, and said that the Jami' Masjid at Kilokhri where he had been performing his Friday prayers, was nearer to his place of residence and, therefore, had its first claim on him.

The Sultān was informed of the large quantity of *futūh* the Shaikh received. He was also told that its major part came from his nobles and the state officials. He asked them to stop visiting the Shaikh's *khānqāh* and sending *futūh*. But it did not work as it were generally the common people who brought it to the *khānqāh*. When the news about the Sultān's new *farmān* spread, the commoners started bringing it more generously, and the Shaikh asked his people to increase the expenditure of the *khānqāh*.

It has also been reported that the Sultān had announced a reward of one thousand gold *tan̄kas* for the Shaikh's head. Dehli did have its underworld, but none had any temptation

for the large amount of gold money as announced.<sup>106</sup>

The author of *Siyar al-Ārifin* states that Shaikh Nizāmuddīn sent word to Shaikh Diyā'uddīn Rūmī, the Sultān's *pīr*, to advise him not to quarrel with *darweshes*. But Shaikh Rūmī was ill at the time and died after two or three days.<sup>107</sup> On the occasion of his *siwum*, it is reported, the Sultān and Shaikh Nizāmuddīn met, but he did not respond to the Shaikh's greetings.

Now the Sultān looked for an apparently 'legal' pretext to do harm to the Shaikh. He had introduced a practice which required all the distinguished citizens of Dehli to go to the royal palace and greet the Sultān after they had sighted the moon of the new month. The Shaikh could not simply do that. Instead, he sent Khwājah Iqbāl, one of his most trusted and faithful attendants, to register the greetings for the Sultān on his behalf. For four years the Sultān did not object to that. But in Jamādī al-Awwal, AH 720 (June 1320) the Sultān was made to understand that it was an affront and insult to the royal decree that the Shaikh himself did never bother to come on the occasion to greet him. Sultān Qutbuddīn Mubārak, in those days, was just not prepared to listen to any sound advice, and was a captive of his love for Khusrau Khān. And Khusrau Khān and his Barado tribe were conspiring to eliminate him. Thus, oblivious of the deadly conspiracies against his very life and also of the consequences of his arrogance and rudeness towards the Shaikh, he decreed that if on the first day of the next month Shaikh Nizāmuddīn did not come to greet him personally, he would be forcibly brought to the palace. The Shaikh did nothing except that he went to his mother's grave, recited *fātiḥah* and prayed to God to give him courage. We can well imagine the grimness of the situation and the intensity of the worries that the whole city of Dehli might have been experiencing as the D-day when the Shaikh was to be taken forcibly to the royal palace, was approaching fast. However, in the night of *the first of Jamādī al-Ākhir* when the Shaikh was to be taken forcibly to the royal palace, Khusrau Khān and members of his tribe killed the Sultān and threw his

headless body from the second floor of *Qaṣr-i-Hazār Sutūn* (the palace of a thousand pillars) down on the ground. That was the palace where the Shaikh was required to register his presence on the said date.

The news of the Sultān's assassination spread like a wild fire and the devotees said that it was the *karāmah* of the Shaikh. The devotees who believe in the *karāmah* of *walis* would say so even today. But the modern mind would think in a different way. Prof. Ḥabīb, after faithfully narrating the event, warns his readers not to give undue importance to it. The Chishtī saints of those days, says he, did not go to royal courts or seek audience with *sultāns* and *amīrs*. But if they were compelled to do that, they would obey the order of the ruling authority and would not consider themselves responsible for the breach of the rule of their Order. It is well-known that Sultān Muḥammad bin Tughlaq (regd. AD 1325-51) compelled several of the Shaikh's *khalīfahs* to visit his court, and as there was no way out, they went there, talked to the Sultān freely and came back.<sup>108</sup>

After Quṭbuddīn Mubārak's assassination, Khusrau Khān assumed power and declared himself as the Sultān of Dehli. He was advised by his close associates to distribute money among different groups of people to win their support for the authority that he had usurped. But people accepted *tanḳas* and remained confined to their houses. Some of the leading *mashā'ikh* of Dehli received two or three lakhs of *tanḳas*, but they kept the amount intact so that they might return it to the legitimate government that they expected to follow very soon. Saikh Nizāmuddīn received five lakhs and he immediately distributed them among the poor and the needy.

### **Sultān Ghayāthuddīn Tughlaq and the Shaikh**

Ghayāthuddīn Tughlaq Shāh (regd. AD 1320-25), the brave guardian of the north-west frontiers, reached Dehli, within two months, with his army, put an end to Khusrau Khān's rule, and declared himself as Sultān with the title as Sultān

Ghayāthuddīn Tughlaq. Now he thought it his duty to have the large amount of money, distributed so desperately and freely among the people of Dehli, returned to the public treasury. For this he had to resort even to harsh measures, and he succeeded in most of the cases. But Shaikh Nizāmuddīn when requested to return the money he had received, replied that the *ṭaṅkas* in question were sent to him without any demand on his behalf, and, as they belonged to *bait al-māl* (public treasury), he had distributed them among the poor and the needy and had not kept even a single *ṭaṅka* for himself. The Shaikh's reply offended the Sultān. But he had been in the service of the *Sultanate* since the days of Sultān Jalāluddīn Khaljī and must have been fully aware of the Shaikh's way of living and doing things. He, therefore, kept quiet and did not react to Shaikh's reply. Moreover, like 'Alā'uddīn Khaljī, he was also neutral concerning matters related to *mashā'ikh* and *khānqāhs*. He was also indifferent to the disputes and differences between some of the worldly 'ulamā' and *mashā'ikh* of the day.

It was, however, during the regime of Ghayāthuddīn Tughlaq that, as a result of the manoeuvrings of some of the official 'ulamā' who were jealous of Shaikh Nizāmuddīn's popularity, an assembly of the 'ulamā' and *mashā'ikh*, the learned and influential people of the city was convened to discuss as to whether *samā'* was lawful in Islamic law. The author of *Siyar al-Awliyā'* gives a graphic description of all that happened at the grand assembly presided over by the Sultān himself.<sup>109</sup> The most interesting and, in a way, ridiculously rash argument the official 'ulamā' put forward, was that as in India matters were decided according to the Hanafi school of *fiqh* and the Shaikh himself was a Hanafi 'ālim, he should not make a reference to *hadīth* but cite a statement of Imām Abū Hanīfah in support of the lawfulness of *samā'*. The Shaikh was pained at this attitude of disrespect towards the genuine *hadīth* of the Prophet (Peace be upon him) and, later in the day, observed in the presence of Mawlānā Muḥī'uddīn Kāshānī and Amīr Khusrau with remorseful anguish: How could a city where a statement of



Imām Abū Hanīfah was preferred to a *ḥadīth* of the Prophet, exist and prosper? He also predicted famine, pestilence and a miserable future for the residents of Dehli due to the insolence and disbelief of its 'ulamā' in respect of the Prophetic Traditions.<sup>110</sup> However, the official 'ulamā' failed in their attempt to prevail upon the Sultān to declare *samā'* as unlawful. He accepted the Shaikh's advice not to put a ban on *samā'* and saw him off with honour and a feeling of gratitude.

The story that while returning from the Bengal expedition, Sultān Ghayāthuddīn Tughlaq sent a message to Shaikh Nizāmuddīn asking him that as they could not live together in Dehli, he should leave the capital before he reached there and that, to this advice of the Sultān, the Shaikh reacted with the remark that Dehli was still far off ( ہوز دہلی دور است ) seems to be a later fabrication. The Shaikh was seriously ill at the time and the Sultān would have been certainly informed of his illness. Amir Khusrau came to Dehli without the Sultān's permission but the Shaikh had died before he reached there.<sup>111</sup>

### The Shaikh's Routine and Illness

'The *shaikhs* of the earlier days, as Shaikh Nizāmuddīn himself told Amir Hasan Sijzi, only received visitors between the *ishrāq* and *zuhr* prayers; but the Great Shaikh refused to adhere to this custom and would see anyone at any time he cared to come. As a result, the stream of visitors left him with time barely enough for his prayers. It was a tradition of the mystics that they should devote the time between midnight and morning to their prayers; but since sleep is necessary for life and health, they generally set aside some other time for their sleep. . . . The Great Shaikh locked himself in his room after the 'ishā prayer, but people saw his light burning throughout the night, and when the servant of the *khānqāh* knocked for *sahri* in the early hours of the morning — for the Great Shaikh fasted throughout the year — he would find him wide awake.<sup>112</sup> The whole day he talked to visitors of all sorts, and the only sleep he got was a

short midday nap. But very often his visitors left no time for that even. I will not undertake to say how far mystic devotion can be a substitute for sleep, but the Great Shaikh's eyes were always red, and though he lived to an advanced age, he was always ill. 'The Great Shaikh', Shaikh Naṣiruddīn tells us, 'was always suffering from something or other — stomach-ache, due to winds in the bowels (*khala*), fever, headache (*ṣada'*) or piles. He was never well. Once in the midst of the audition party (*samā'*) he was overcome and paralysed by stomach-ache'."<sup>113</sup>

Amir Khurd does not tell us about the nature of the great Shaikh's last illness.<sup>114</sup> But the author of *Siyar al-ʿArifin* states that it was the stoppage of urination<sup>115</sup> owing to enlargement of the prostate glands, a disease of old age, for which the physicians of those days had no remedy. One Friday the disease struck the Shaikh in the afternoon. After that he lived for about forty days. During this period he ate almost nothing, talked less and frequently became unconscious; his eyes were always full of tears and he would say that he had a strong desire to place his head at the feet of the Prophet (Peace be upon him). He knew that his end was near and often he would say: *بی رویم و بی رویم و بی رویم* (I leave, I leave, I leave). One day he called Khwājah Iqbāl and asked him to distribute at once all that was available in the *jamā'at-khānah* among the poor and the needy, and not to keep back a single piece of money or a grain of corn.

Some of his *murīds* had built tombs and hoped that the Shaikh would be laid to rest in one of them. But when Amir Khurd's maternal grandfather, Mawlānā Shamsuddin Damghānī asked him as to which of the tombs he would prefer to be laid to rest, he said that he did not like a tomb over his grave, and that he would prefer to be laid in the broad and open field.

### **Shaikh' Departure from this World**

The Shaikh departed from this world to join the divine realm after the sunrise on Wednesday, the eighteenth of Rabī'

al-Ākhir, AH 725 (April 2, 1325). Shaikh Ruknuddīn Multānī, the grandson of the great Suhrawardī Shaikh, Bahā'uddīn Zakariyā of Multan (AD 1182-1262), led the funeral prayer in the afternoon after *zuhr* and observed that it was then that he realised it as divinely ordained that he should stay in Dehli for four years and be privileged to lead the funeral prayer of the *Sultān al-Mashā'ikh* (the King of *Ṣūfī* Shaikhs). The Shaikh was buried, as he had willed, in an open field. But Sultān Muḥammad Tughlaq built a dome over it. More than six hundred years have elapsed since; but throughout these centuries of depredations and vicissitudes his mausoleum has been a place of pilgrimage for the rich and the poor alike, irrespective of their cultural affiliations and religious beliefs.

We find the names of quite a good number of Shaikh Nizāmuddīn Alwilyā's distinguished *khalīfahs* and *murīds* recorded in books of history, hagiological works and biographical memoirs; and that gives an idea of the tremendous influence that the Shaikh wielded among the educated *elite* of the period. In *Siḥar al-Awliyā'* there is a list of nine *khalīfahs*<sup>116</sup> of the Shaikh, among whom Shaikh Naṣīruddīn Chirāgh-i-Dehli (d. AD 1356), in the midst of very trying circumstances created by the whims of Sultān Muḥammad bin Tughlaq (regd. AD 1325-51), remained firm in maintaining the traditions established by his elders in the Order and carried on their mission with remarkable devotion and singleness of purpose, and Mawlānā Burhānuddīn Gharīb (d. AD 1340/41), Mawlānā Husāmuddīn Multānī (d. AD 1334/35) and Akhī Sirāj (d. AD 1356/57) took the message to thier respective regions where their endeavours brought about a marked change in the religious and moral life of the people.

As for the teachings of the great Shaikh, Amīr Ḥasan Sijzī's *Fawā'id al-Fu'ād*, the translation of which forms the main text of this work is their best embodiment. It is, therefore, unnecessary to dwell upon them here. The previous pages, however, contain a good many glimpses of them in their relevant context.

### Amir Hasan 'Alā' Sijzi Dehlawī

Amir Hasan 'Alā' Sijzi, the compiler of *Fawā'id al-Fu'ād*, was born at Badaun in AD 1253. His name was Najmuddin Hasan. The reason for his parents' stay at Badaun is not known. Probably, his father was there in connection with some employment. He came to Dehli early in his youth and received education according to the current syllabuses of studies. He had heard of Shaikh Nizāmuddin at Badaun, but met him in Dehli. There is no record of what he studied and who were his teachers. However, his writings in prose and poetry, which are available, suggest that he was a scholar of Persian language and literature, had a good knowledge of Arabic and, if the information given on the authority of his father by Maḥwī is correct, it can be said that his knowledge of Arabic was generally recognised.<sup>117</sup> Baranī tells us that he was also well-informed about the chronicles of the *sultāns* and the renowned '*ulamā'* of Dehli.<sup>118</sup>

Opinions differ on the word 'Alā' which became a part of his name as he himself wrote it as Ḥasan 'Alā' Sijzi in *Fawā'id al-Fu'ād*. May be he borrowed 'Alā' from his father's name which, according to some, was 'Alā'uddin Sīstānī, and was generally known as 'Alā'i Sijzi.

Amir Ḥasan, Amir Khusrau and Sultān Ghayāthuddin Balban's eldest son, Prince Sultān Muḥammad, were contemporaries and received their education in the same academic and cultural milieu which had made Dehli as one of the foremost centres of Islamic learning and literary activities in the then world of Islam. "Sultān Muḥammad was an ideal prince according to the standards of the age. He was brave, polite, urbane. He never used foul language and seldom drank to excess. No one could preside better at a meeting of government officers, mystics or poets; he sat for hours at a stretch without showing the slightest weariness by a movement of his limbs. He appreciated poetry and patronised art. His anthology (*biāz*)<sup>119</sup> of Persian verse contained about thirty thousand couplets and was praised by eminent critics for his discriminating selection

and extensive knowledge. The Emperor entrusted to the son he loved more than his own life the most difficult duty of the day — the wardenship of the frontier marches. For over half a century the Mongol storm had been lowering over the Western horizon and constantly threatened to burst . . . Balban's stout-hearted cousin, the valiant Shēr Khān, had done yeoman's service to the Empire by his vigilant protection of the Punjab. But early in his reign Balban had poisoned his cousin from jealousy, and the frontier was left unprotected".<sup>120</sup> Prince Muḥammad proved a worthy successor of Shēr Khān and successfully checked the Mongol advance. He also won the hearts of the people of the area, and his court at Multan became famous throughout the Persian-reading world. "The *majlis* of Sultān Muḥammad was composed of learned scholars and artists; his courtiers used to read the *Shāh Nāmah*, the *Diwāns* of Sanā'ī and Khāqānī and the *Khamsah* of Nizāmī and discussed the merits of various poets before him".<sup>121</sup>

### **Prince Muḥammad, Khusrau and Ḥasan**

Prince Muḥammad occasionally came to Dehli to meet his father and pay respects to him. On such a visit to the capital in AD 1280 he met Khusrau and Ḥasan, was impressed by their poetic talent, took them to Multan, appointed them respectively as his *mushafdār*<sup>122</sup> and *dawātdār*<sup>123</sup> and conferred upon them the robes of *amīr*, though of an inferior rank. They stayed with the Prince from AD 1280-85. "For five years Amīr Khusrau and Amīr Ḥasan were in his service at Multan . . . and with the keen judgement that he had, the prince at once recognised their mérit, placed them above his other courtiers, paid them higher salaries and presented them with better robes of honour".<sup>124</sup> "Twice the Prince", says Baranī, "sent his trusted men to Shiraz with the expenses of the journey, inviting the celebrated scholar and the great poet, Shaikh Sa'dī,<sup>125</sup> to Multan. He wanted to build for the Shaikh a *khānqāh* with rich endowments. But Sa'dī excused himself on grounds of old age and feeble health. However, each time he sent the prince a *ghazal*

written in his own hand with a note regretting his inability to leave Shiraz".<sup>126</sup>

But, then, there was a bolt from the blue. The Mongols invaded the Punjab in AD 1285 and in a fierce encounter Prince Muhammad was mortally wounded. It was a disaster and the whole of the sultanate mourned it. It was a crushing shock to the aged Sultān. Amīr Khusrau wrote a moving elegy and Amīr Hasan mourned the death of the Prince in a prose elegy in a style different from that followed in *Fawā'id al-Fu'ād* which he started compiling about twenty-five years later. Hasan's elegy betrays his earlier taste for ornate literary style in vogue and, perhaps, appreciated in those days.<sup>127</sup> However, in poetry and later in prose he was so simple and lucid, direct and clear in style that it was almost impossible for others to emulate him.

### Hasan at Delhi

After the tragic demise of Prince Muhammad, Amīr Khusrau and Amīr Hasan came back to Delhi. Amīr Khusrau, however, gradually retrieved his position and established his links with the royal court. But Amīr Hasan remained almost in oblivion. It seems that having no access to the circle of the royal favourites, he became attached to the non-combatant department of the army and went with it to distant places on military expeditions. During those days in Delhi, he mostly lived in the cantonment area at Khidrabad<sup>128</sup> and was a regular visitor to the *khānqāh* of his Shaikh at Ghayathpur.

Amīr Hasan was a good friend of Diyāuddīn Baranī and Amīr Khusrau who might have been instrumental in his early visits to the *khānqāh* of Shaikh Nizāmuddīn. There is nothing in Baranī's *Tārīkh-i-Firōz Shāhī* about his life-style before his initiation as a *murīd* of the Shaikh. However, an intelligent study of *Fawā'id al-Fu'ād* makes one feel that till the age of 54 or 55 when he entered into *ba'āh* at the hands of the Shaikh and vowed to sin no more, probably, he lived a reckless and libertine life. It is significant that the very first

*majlis* begins with an observation of the Shaikh about the penitent and the righteous. "The penitent", said he, "are as good as the pious and the God-fearing" and referred to the *hadīth*: "The penitent who vows not to commit sins in future, is like one who has never been a sinner".<sup>129</sup> On another occasion the Shaikh seems to caution Ḥasan by observing that if there is a person who vows that in future he will not touch wine, his friends and boon companions would make determined efforts not to let him remain firm in his *tawbah* (penitence) and that would continue till there was in him even the least desire for wine. He further says that if the penitent's heart is completely purified from such desires, then none of his companions in tavern would be able to prevail upon him to break his vow.<sup>130</sup> Moreover, in certain verses of his, Ḥasan appears as sincerely lamenting the moral laxities of his past life with a feeling of remorse and pangs of conscience.

Despite all this, however, one should not believe the frivolous, baseless and uncorroborated stories narrated by Farishta and the author of *Siyar al-Ārifin* about the alleged sinful life that Ḥasan led in his youth and even in old age.

### **Ḥasan at Deogir (Daulatabad)**

Sultān Ghayāthuddīn Tughlaq was succeeded by his son as Sultān Muḥammad bin Tughlaq in AD 1325, the year when Shaikh Nizamuddīn departed from this world. And it was later in the wake of the implementation of his *farmān* for the transfer of population of Dehli to Deogir (Daulatabad), the new capital of the Sultanate, that Amir Ḥasan along with countless others, including the elite and the commons both, went to Deogir and settled there in AD 1327. He lived there for about nine or ten years, remembering passionately the good old days spent in Dehli. He died at Deogir in AD 1336 and lies buried there.

### **A Man of Good Disposition**

Ḥasan was a man of a disposition different from that of Amir

Khusrau. It was, therefore, quite natural that he had to lead a life that could not be said as prosperous. Sometimes, he had to face stringent circumstances. His friends often induced him to make efforts for an improvement in his means. But he never bothered about that and, like a genuine mystic, in a language expressive of his real temperament, seemed as asking them to let him live like an independent man and enjoy the zest of life even in hard and adverse circumstances.

“Hasan was a man of agreeable qualities”, says Baranī, “and I have seen very few persons like him who knew so much about the renowned ‘ulamā’, men of distinction and *sultāns* of Dehli, conversed, like the pure-minded, with so much ingenuity, elegance and subtle wits, and lived, like a *sūfi*, a happy and contented unmarried life with a renunciant’s indifference towards worldly attachments . . . It was a delight to be in his company as he was a brilliant conversationalist. He was so cultured and graceful in manners that we never felt so happy and at ease as when we sat with him and listened to his chaste and lively conversation’.<sup>131</sup>

### A Poet of Merits

Hasan was a poet of great merits, and his contemporaries held a high opinion about his *ghazals* for their wonderfully simple and chaste style, for their peculiar melodiousness, and for their direct and lucid diction expressive of refined fervent love, tender emotion and poetic imagination and revealing the artist’s full command over the proper use of words and idioms and his creative talent in winsome lyrical wording. Though as a poet less well-known and appreciated, Hasan, at times, seems superior to Amīr Khusrau and “his verses convey more of the truly mystical spirit” than the latter’s. He was conscious of his distinction as a poet in the universally recognised traditions of lyrical poetry as represented, during those days, by Sa’dī of Shiraz whom, in many of his *ghazals*, he successfully emulated<sup>132</sup> and came to be called by some of his contemporaries as the Sa’dī of India (Sa’dī-i-Hind).



In prose, besides the elegy as mentioned earlier, there are two works available, titled as *Mukhkh al-Ma'ānī* and *Fawā'id al-Fu'ād*. *Mukhkh al-Ma'ānī* is a small treatise on the subject of love. Its importance in *ṣūfī* literature is recognised. Amīr Ḥasan wrote it, perhaps, in about AD 1312 and presented it to Shaikh Nizāmuddīn Awliyā who liked it and blessed his endeavour.<sup>133</sup> To the best of our knowledge it is still unpublished. A manuscript copy of it is listed in the Sir Shāh Sulaimān Collection of Mawlānā Azād Library of Aligarh Muslim University.<sup>134</sup>

### The Original Work

*Fawā'id al-Fu'ād* deserves to be classified as one of the classics in didactic literature on *taṣawwuf*. Its value as a great literary work can well be judged by the envious offer of Amīr Khusrau to give Ḥasan all his works in exchange for *Fawā'id al-Fu'ād*. It is a book in the form of the recorded conversations of Shaikh Nizāmuddīn Awliyā who had a very large circle of his *murīds*. But it was Amīr Ḥasan Sijzī who took upon himself to record, select and compile the utterances of his great master in the *majlises* of his *Jamā'at-Khānah* at Ghayathpur.

On the third of Sha'bān, AH 707 (January 28, AD 1308), Ḥasan, perhaps, for the first time, attended the Shaikh's *majlis*, meticulously remembered what he heard from him in that august assembly and back at home wrote down all that with faithful accuracy. He continued doing that for more than one year with the day, date and month of each *majlis* in order to maintain full authenticity. About the *majlis* of the eighth of Shawwāl, AH 708 (AD 1309), he writes:

### The Manuscript Approved by the Shaikh

"The occasion was auspicious and the seclusion complete and quiet. I submitted with customary respects that I wished to say something. If permitted, I would speak. He asked me to speak. I said: 'It is more than a year now that I

have been in the service of your Exalted Holiness. Since the day I had the honour of kissing your feet (for the first time), I have been writing down all *fawā'id* (morals) that I have heard from your Holiness, either by way of sermons, exhortations and admonitions or as inducement to devotional acts, anecdotes and 'states' (*aḥwāl*) and 'stations' (*maqāmāt*) of great men of piety (*mashā'ikh*). In short, all your discourses which reached my ear and which I thought to be nourishing for mind and soul, no matter in whatever context they might have been, I have recorded them according to my understanding with the intention of making them a model and a guide for a miserable and distressed person like me. I have recorded them all the more because Your Holiness has often asked us to study the books of *mashā'ikh* and try to understand their symbolic references in regard to *sulūk* (the Path). And I do not consider any *malfūzāt* (transcribed conversations) better and more precious than this soul-refreshing record of discourses of my *makhdūm* (spiritual preceptor). Whatever I heard from your holy tongue, I have collected them all and till now have not disclosed to anybody; now I wait for your command".<sup>135</sup>

In response to this Shaikh Nizāmuddīn narrated his own story to presenting himself before Bābā Farid for the first time and of writing down what he heard from him, and inquired "if I had brought the pages I had written. I replied in the affirmative. He asked me to give them to him. I placed six scrolls of written papers in his holy hands. He honoured me by going through them and commended my efforts. All the places where he looked into, he praised and expressed his approval. Two or three places were left blank. He asked me the reason for leaving the blank. I submitted that I had been unable to comprehend some of the words. He was kind to repeat those words and all the blanks were thus filled up. That day his kindness, sympathy, affection and love for the distressed was expressed in this way".<sup>136</sup>

On the twenty-fourth of Muḥarram, AH 714 (AD 1314), Hasan presented the first part of *Fawā'id al-Fu'ād* to the Shaikh for his perusal. He read it and obliged him by "his

generous approval and appreciation, commenting that it was written well, written in a *darwesh*-like style and its title was also commendable".<sup>137</sup>

On the ninth of Shawwāl, AH 716 (AD 1316), says Hasan, "The Khwājah asked me as to whether I wrote down exactly what I heard from him and later recorded it. I submitted: 'Every word of yours remains fixed in my mind, and if, at any place, I am unable to recollect the exact word/words, I leave the place blank in the hope that I might hear it/them again from you and would fill that blank accordingly . . . '".<sup>138</sup>

### **Authenticity of the Discourses**

Thus, in a period of about fifteen years, were compiled the five parts of *Fawā'id al-Fu'ād*, consisting of the account of 188 *majlises* attended by the compiler after intervals, sometimes long intervals of several months. And that is, therefore, why that, of all the books compiled about the teachings of Shaikh Nizāmuddīn Awliyā with reference to his utterances in his *majlises* at his *khānqāh*, *Fawā'id al-Fu'ād*, by all recognised norms of modern research, is the most authentic; it was accepted so by all the *murids* and *khalīfahs* of the Shaikh, and, then, after them, throughout the successive centuries, nobody has ever challenged its authenticity.

The date of the first *majlis* of *Fawā'id al-Fu'ād* is the third Sha'bān, AH 707 (January AD 1308) when the Shaikh was about 71 years old. Its last *majlis* was recorded on the twentieth Sha'bān, AH 722 (September, AD 1322), i.e., only about two and a half years before his death on the eighteenth of Rabī' al-Ākhir, AH 725 (April 2, AD 1325). It means that it is the collection of quite a good number of his discourses that he gave during the last fifteen years of his life. Like the erudite scholarship of the learned, the brilliance of esoteric knowledge and the spiritual munificence and bounties of a great *ṣūfi shaikh* also reach their zenith, in beatitude, beauty and grandeur, in the last years of his life. *Fawā'id al-Fu'ād* is the quintessence of the

saintly piety and spiritual richness of the divinely blessed long life of Shaikh Nizāmuddīn Awliyā.

### **Malfūz-writing — A Literary Genre**

*Malfūz*-writing is not an Indian invention. “The classical handbooks of Sufism”, says Annemarie Schimmel, “consist to a large extent of apothegmata and random sentences of the masters of old. The Indian Sūfis, however, carefully collected the dicta of their masters from day-to-day, and as Khaliq Ahmad Nizāmī has rightly pointed out, these ‘diaries’ constitute a valuable source for our knowledge of life outside the court circles. They are a necessary corrective of the official historiography; they allow us interesting glimpses into social and cultural problems that the official authors wittingly or unwittingly overlooked”.<sup>139</sup>

*Fawā'id al-Fu'ād* is the first important example of this ‘special’ literary genre as its author not only collected the dicta of his Shaikh but gave it a definite shape. Soon it became popular in India and this new type of mystic literature became the fashion of the day. But it should always be kept in mind that not all the collections of *malfūzāt* are authentic. In later times, many of them were “fabricated with more or less pious intent”.<sup>140</sup>

### **The Shari'ah and the Tariqah**

Shaikh Nizāmuddīn Awliyā was an 'ālim of enviable merits — well-versed in Islamic sciences and blessed with a perceptive mind and intuitive intelligence that enabled him to form independent opinions in respect of matters related to Islamic jurisprudence and *Shari'ah*. He was a staunch supporter of the orthodox *sūfi* viewpoint that there was no conflict between the *Shari'ah* and *Tariqah* and that the two, instead of being at variance, complemented each other in providing moral and spiritual strength to the wayfarers in their endeavours to achieve their goal of being in proximity to *Haqiqah* (Reality).

*Fawā'id al-Fu'ād* is a living testimony to this accord

between the *Sharī'ah* and *Tarīqah*. It contains the Shaikh's repeated assertions for faithful observance of the tenets of the *Sharī'ah* and assiduously emphasises that a Muslim must, in all circumstances, follow the divine commands as adumbrated in the *Qur'ān* and the *Sunnah*. Likewise, in it we find him elucidating the first principles of the *ṣūfī* way of life (*Tarīqah*) and warning the wayfarer again and again to be constantly on guard against the mischief of his lower self (*nafs*) which is man's deadliest enemy. Resistance to the lower self, therefore, as he says, is the real act of devotion and self-mortification.

### **Ṣūfī Values Meant for Realisation in Life**

In *Fawā'id al-Fu'ād* Shaikh Nizāmuddīn spoke not so much on the theoretical aspects of *taṣawwūf* as on the necessity of practising what it aspired to preach. He seemed to emphasise that the values that it cherished were not merely to be believed in but were to be translated into action — action that could transform man into a true human being with something of the divine in him. He spoke, for example, on subjects like renunciation and self-denial, full trust in God, selfless service to mankind, love and forgiveness for all, patience and forbearance, tolerance and generosity, sincerity in prayers and devotion, freedom from bigotry and narrow-mindedness, speaking truth and decrying falsehood, feeding others and expending on the needy. For elucidating and communicating the rewarding practicality of these moral values to his audience he narrated appropriate anecdotes related to the lives of *ṣūfī shaikhs* who were generally revered by people. *Fawā'id al-Fu'ād* is replete with such anecdotes. Anecdotes have their own meaning. They play a significant role in moulding the human mind, and Shaikh Nizāmuddīn Awliyā who had a keen insight in human psyche, used them as an aid to teach the moral he wished to convey to his devotees.

Shaikh Nizāmuddīn Awliyā started his spiritual mission at a time when political activities were bringing about rapid changes in the medieval Indian society. The ruling class

considered territorial conquests and material prosperity as the most commendable value; and all around a lust for pelf and power reigned supreme. In such an environment, he preached mystic values of contentment and indifference to the world and the worldly-minded. If the contents of the Shaikh's discourses in *Fawā'id al-Fu'ād* are studied in the light of the political and social temper of the age in general, its value and significance as a source material concerning the formative period of Muslim rule in India can well be imagined. On the twenty-fourth of Muḥarram, AH 710, Malik Kāfur returned from his Deccan expeditions with immense wealth which was put on display (by the order of Sultān 'Alā'uddīn Khaljī) for the people of Dehli at a prominent place known as *chabūtarah-i-Nāṣirī* outside the Badaun gate.<sup>141</sup> The following day, i.e., on the twenty-fifth of Muḥarram the Shaikh, in his *majlis*, spoke on the subject of acquiring and hoarding wealth and, with reference to this, about such people whose hunger for wealth was never satisfied, and observed that "the purpose of acquiring wealth, if any, should only be that others are benefited by it".<sup>142</sup>

### A Literary Work of Distinction

In many a respect, *Fawā'id al-Fu'ād* is a literary work of great distinction. The Shaikh and his *murīd* both had an innate aesthetic sense and a refined literary taste, and that is beautifully reflected in the sweet and fluent Persian prose in a form so different from the flowery, figurative and elegant style of the period. It also gives an idea of the conversational Persian in vogue among the educated Muslims in the thirteenth-fourteenth century India. The Shaikh knew a good deal of fine poetry and would spontaneously quote apt verses to elucidate points of discussion if there was an occasion for that. There are more than one hundred such verses in *Fawā'id al-Fu'ād*.

Moreover, the Shaikh's didactic intention in all modes of his demeanour is fully represented in *Fawā'id al-Fu'ād*, wherein the spiritual flavour of his conversations and the mystic milieu of his *khānqāh* have been well preserved

through the compiler's directness of style and faithfully beautiful narration of what he heard and understood. It also gives useful information about a large number of ṣūfī saints and 'ulamā' whose biographical sketches would always remain incomplete without a due reference to it.

*Fawā'id al-Fu'ād* is devoid of narration of exaggerated *karāmah* and supernatural elements. It contains pleasing utterances of a great ṣūfī and religious and moral teachings of high standard, stated in an effective style. "It captures the spirit of (Shaikh) Nizāmuddīn's towering presence, his absolute loyalty to his *pīr* and his empathy with the sufferings of fellow-men. We hear him crying and laughing and praying. Above all, we (take) delight in the stories of which he and his followers seem to have an inexhaustible stock and which are invariably told to illustrate a viewpoint or practice peculiar to mystics".<sup>143</sup>

### The Present Translation

*Fawā'id al-Fu'ād* has been available in Persian and in its several Urdu translations. But there was no English translation. An attempt to render it into English was initially made by the present translator about fourteen years back in the eighties, part of which was published in instalments in the Delhi quarterly *Islam and the Modern Age*.<sup>144</sup> Now here is the complete version of the translation alongwith an introduction, historical annotation, glossary of terms, notes and indices. It is based on the Persian text of the book, ably edited and published by M. Latif Malik at Lahore in 1966. Mr. Malik prepared his text, as he says in the Introduction, after comparing and collating the three editions published by (1) *Maṭba' Ḥasanī*, Dehli (AD 1865), (2) *Maṭba' Hindū Prēss*, Dehli (AD 1865) and (3) *Maṭba' Naval Kishore*, Lucknow (AD 1908).

The three published editions were themselves based on three different manuscripts of the book with a number of variant readings in them. The learned editor compared and

collated them and did some research work in respect of necessary references to authentic sources like *Siyar al-Awliyā* of Amīr Khurd, *Khair al-Majālis* of Ḥamid Qalandar and *Akḥbār al-Akḥiyār* of Shaikh 'Abdul-Ḥaqq Muḥaddith Dehlawī and others, thus removing, as far as it was possible, discrepancies, errors, and mistranscriptions in them, in order to prepare a more correct and reliable text. And, in accord with the accepted methodology in the work of editing a text by comparing its different versions, the variant readings of words, phrases and names of persons and places in the three editions have been indicated as footnotes in the final published text. Researchers and scholars interested in the critical study of the text in Persian may refer to the footnotes if they feel inclined to know about these variants.

While avoiding being too literal, the translator has tried to remain close to the letter and spirit of the text and retain the spiritual aura and conversational character of the Shaikh's discourses. He does not, however, claim any flawlessness in the translation, nor does he pretend to be an *'ālim* well-versed in matters of the *Sharīah* or a *ṣūfī shaikh* well acquainted with the mysteries of *sulūk*. It has always been a delicate and difficult task to translate a work of *taṣawwuf* into a language that represents a different culture. This becomes even more difficult in case of a book like *Fawā'id al-Fu'ād* which, with its simple and effective conversational Persian embodying the precepts and rules of the *Sharīah* as well as the imperatives and subtleties of the *Ṭarīqah*, sometimes couched in symbolic phraseology, has, for centuries, served as a model for the *ṣūfī* way of life among the followers of the Chishti Order.

It is hoped that this academic venture would be appreciated by the lay readers as well as by the scholars of the *Sharīah* and *taṣawwuf*.

*Jamia Millia Islamia*  
July 1, 1994

ZIYA-UL-HASAN FARUQI



## References

1. For a detailed account of these 'forms' in English see, for example, R.A. Nicholson's writings on *ṣūfism*, his translation of Hujwiri's *Kashf al-Mahjūb* and A. Schimmel's *Mystical Dimension of Islam*, (The University of North Carolina Press, 1975). Further references will be to the work and not the author.
2. *Taqlid*: Literally it means "to hang something upon the neck or the shoulder", but in Muslim terminology it means following an authority in words or deeds without investigating its reasons. Thus, it stands as opposite to *ijtihād*. It owes its origin to the formation of the juridical schools and their recognition by the world of Islam as the authoritative codifications of the Islamic *Sharī'ah*.
3. M. Habib, "Introduction" to Elliot and Dowson's *History of India as Told by Its Historians*, Vol. II, Aligarh, 1952, p. 35.
4. Amir Khurd, *Siyar al-Awliyā'*, Urdu trans. by I'jāzul-Haqq Quddūsi, Lahore, 1986, p. 206. Further references will be to the work and not the author and translator.
5. *Mystical Dimensions of Islam*, pp. 288-89.
6. Here we have made a selection of some of those poets who lived before or during the lifetime of Shaikh Nizāmuddin Awliyā' (d. AD 1325).
7. *Fawā'id al-Fu'ād*, Part II, *Majlis* 33, footnote 1.
8. It is said that Shaikh Suhrawardī owed allegiance to the Baghdad school of *taṣawwuf* while Shaikh Ibn 'Arabi belonged to the Khurasanī school.
9. *Siyar al-Awliyā'*, p. 542, translation by Bruce B. Lawrence as given in his *An Overview of Sufi Literature in the Sultanate Period*, Khuda Bakhsh Oriental Public Library, Patna.
10. "Once the Governor of Nagaur sent some money to him. He refused to oblige him saying: 'The one *bigah* of land I have, is enough for me and my family'. The matter was reported to the ruler who issued a *fermān* granting a *jāgir* for the Shaikh. The Governor went to him with the ruler's *fermān* and a purse of *tan̄kas*. Shaikh Hamiduddin went inside his house to consult his wife. At the time he was in extreme poverty. His tattered loin cloth was all that he had on his body. His wife had no cloth to cover her head. When he consulted her, she replied: 'Do not disgrace your *faqir* by accepting it. I have spun two *seers* of yarn. This will be enough for your *tahband* and my *dupattā'*. These words pleased the Shaikh and gave him immense relief. He went to the Governor and told him that he would not accept the gift". See K.A. Nizami, 'Early Indo-Muslim Mystics and their Attitude towards the State' in *Islamic Culture*, January and April, 1949, Hyderabad, pp. 13-14. Also see *Siyar al-Awliyā'*, pp. 282-83.

11. *Bigah* was the principal measure of land 60 cubits in length and breadth.
12. Shaikh Nizāmuddin Awliyā was very much impressed by his writings, had not only studied his books with keen interest, but had also taken notes from them.
13. Prayer-rug (insignia of succession as *khalifah*).
14. Patched garment of a *ṣūfi*.
15. Place: 'Station' in the mystic path.
16. See *Fawā'id al-Fu'ād*, Part IV, *Majlis* 20.
17. *Ibid.*, *Majlis* 44.
18. *Ibid.*, Part II, *Majlis* 25.
19. *Ibid.*
20. *Siyar al-Awliyā*, p. 229.
21. Bruce B. Lawrence, *op. cit.*, p. 7.
22. Sayyid Muḥammad Gēsūdarāz was the *khalifah* of Shaikh Naṣiruddin Chirāgh Dehli (d. AD 1356). He is buried in Gulbarga in the Deccan.
23. 'Abdul Haqq Muḥaddith, *Akhbār al-Akhiyār* (several published editions of this work are available).
24. Part V, *Majlis* 16.
25. *Siyar al-Awliyā*, p. 697.
26. M. Habib, "Shaikh Nāṣiruddin Chirāgh-i-Dehli as a Great Historical Personality", in *Islamic Culture*, Hyderabad, April 1946, p. 130.
27. K.A. Nizāmi, "Early Indo-Muslim Mystics and their Attitude towards the State", in *Islamic Culture*, Hyderabad, 1948, p. 397.
28. *Fawā'id al-Fu'ād*, Part I, *Majlis* 13.
29. *Surūr aṣ-Ṣudūr wa Nūr al-Budūr* is the collection of biographical notes, discourses and letters of Shaikh Ḥamiduddin Nāgauri, a distinguished *murid* and *khalifah* of Khwājah Mu'inuddin Ajmēri, and was compiled by his grandson, Shaikh Fariduddin bin 'Abdul-'Aziz (d. AD 1334). It is still unpublished. See Nisār Aḥmad Fārūqi, *Naqd-i-Malfūzāt*, Dehli, 1989, pp. 26-27.
30. *Kashf al-Mahjūb*, p. 401.
31. Abul-Kalām Azād, *Ghubār-i-Khāṭir*, Sahitya Akademi, New Dehli, 1967, p. 283 (translation by M. Wasim Sherwāni).
32. *Kashf al-Mahjūb*, pp. 401-02.
33. *Fawā'id al-Fu'ād*, Part, II, *Majlis* 4.
34. *Ibid.*, Part II, *Majlis* 35.
35. *Ibid.*, Part V, *Majlis* 5.
36. *Ibid.*

37. *Ibid.*, Part III, *Majlis* 5.
38. *Ibid.*
39. *Ibid.*, Part III, *Majlis* 17.
40. M. Mujeeb, *The Indian Muslims*, Indian edition, Munshiram Manoharlal, Delhi, 1985, p. 118.
41. *Kashf al-Mahjūb*, p. 220.
42. *Ibid.*, pp. 220-21.
43. *Fawā'id al-Fu'ād*, Part IV, *Majlis* 3.
44. *Siyar al-Awliyā*, p. 415.
45. *Fawā'id al-Fu'ād*, Part IV, *Majlis* 36.
46. *Ibid.*, Part II, *Majlis* 23.
47. At present a city famous for its great historical monuments in Uzbekistan, Central Asia.
48. Unusual in the sense that *awliyā* is plural of *wali*.
49. There is also a tradition to the effect that he was a posthumous child.
50. Hamid Qalandar's collection of Shaikh Naṣiruddīn Chirāgh Dehli's *malfūzat* (conversations). Shaikh Naṣiruddīn was the *khalifah* of Shaikh Nizāmuddīn Awliyā.
51. Mawlānā 'Alā'uddīn 'Uṣūlī was an 'ālim of great piety. He had specialised in *fiqh* and 'uṣūl-i-*fiqh*. One of the books that Shaikh Nizāmuddīn studied at his feet, was *Qudūri*, a book of Ḥanafi *fiqh*, still taught at the secondary stage of *madrāsah* education.
52. M. Mujeeb, *op. cit.*, pp. 155-56, quoting *Khair al-Majālis* (ed. K.A. Nizāmī, Aligarh, Muslim University, Aligarh, n.d.), *Majlis* 56, p. 191. Further reference to the work only.
53. *Fawā'id al-Fu'ād*, Part IV, *Majlis* 22.
54. *Ibid.*
55. During those days *seer* was a weight of about 290 grams.
56. *Jital* was a small copper coin. The value of *jital* and *tan̄ka* depended on that of the metal in them. Generally there were fifty *jitals* in a *tan̄ka*.
57. *Siyar al-Awliyā*, p. 223.
58. *Tan̄ka* was the silver coin of the Sultanate. There is mention of gold *tan̄ka* also. But it seems it was minted for special occasions or needs.
59. *Siyar al-Awliyā*, pp. 273-74.
60. *Fawā'id al-Fu'ād*, Part I, *Majlis* 28. Perhaps, this collection of his Shaikh's conversations was not meant for publication. He collected them just for his private use.
61. *Siyar al-Awliyā*, p. 215.
62. *Fawā'id al-Fu'ād*, Part IV, *Majlis* 18.

63. The vowels and diacritical signs in Arabic.
64. Mawlānā Badruddin Ishāq (d. AD 1291) was the son-in-law and *khalifah* of Shaikh Fariduddin. He was also the Shaikh's most trusted *khādim* (attendant).
65. A very famous grammarian who flourished during the reign of 'Abbāsī Khalifah, Hārūn al-Rashīd, and died about AD 795.
66. *Fawā'id al-Fi'ād*, Part I, *Majlis* 25.
67. *Ibid.*
68. A *sipārah* is one part of the thirty into which the *Qur'ān* has been divided.
69. *Tajwid*: Reading the holy *Qur'ān* with correct intonation.
70. Shaikh Fariduddin had no son with the name as Muḥammad. May be he was one of his grandsons.
71. A honorific dress consisting at least of turban, robe and girdle.
72. *Fawā'id al-Fi'ād*, Part I, *Majlis* 25.
73. *Ibid.*, *Majlis* 26.
74. M. Habib, 'Shaikh Naṣiruddin Chirāgh-i-Dehli . . .', p. 131. For a detailed account of this incident see *Siyar al-Awliyā'*, pp. 384-85.
75. *Fawā'id al-Fi'ād*, Part II, *Majlis* 2.
76. The seventh month of the Hijrah calendar.
77. The tenth month of the Hijrah calendar.
78. The eleventh month of the Hijrah calendar.
79. For details see *Siyar al-Awliyā'*, pp. 228-34.
80. One who has the required amount of wealth or a number of cattle, for which *zakāt* is paid.
81. *Fawā'id al-Fi'ād*, Part IV, *Majlis* 28.
82. *Ibid.*
83. Later, the place came to be known as Basti Nizāmuddin. It is still called so.
84. See also Nisār Ahmad Fārūqī's 'Muqaddimah', to the Urdu translation of *Fawā'id al-Fi'ād* by Khwājah Ḥasan Thānī Nizāmi. Urdu Academy, Dehli, 1990, pp. 109-11.
85. The teacher's name was Mawlānā Aminuddin Tabrizi. Shaikh Nizāmuddin's other teachers at Dehli were: (1) Shamsuddin Khwārizmi, popularly known as Shamsul-Mulk, (2) Mawlānā Burhānuddin Balkhi, a disciple of Mawlānā Radīuddin Saghāni, compiler of *Mashāriq al-Anwār* (a collection of *aḥādith*). He had met Mawlānā Burhānuddin Mirghināni, the author of *Hidāyah*, at Mirghinan (now in the Soviet Republic of Uzbekistan) and (3) Mawlānā Kamāluddin Zāhid, who displayed a remarkable independence of character by declining Sultān Ghayāthuddin Balban's offer of the office of Imām at the royal palace with the

- courageous remark: "Our prayer is all that is left to us. Does the Sultan wish to seize that also".
86. The ceremony of reading the *Qur'an* on the third day after the burial.
87. *Fawā'id al-Fu'ād*, Part IV, *Majlis* 19.
88. *Siyar al-Awliyā'*, p. 224.
89. M. Mujeeb, *op. cit.*, p. 134, quoting *Siyar al-Awliyā'*, pp. 225-26.
90. *Ibid.*, p. 141.
91. *Fawā'id al-Fu'ād*, Part III, *Majlis* 7.
92. M. Mujeeb, *op. cit.*, p. 141.
93. *Ibid.*
94. *Siyar al-Awliyā'*, pp. 237-38.
95. M. Mujeeb, *op. cit.*, p. 144. See *Khair al-Majālis*, p. 105.
96. *Ibid.*, See *Siyar al-Awliyā'*, p. 243.
97. Nisār Ahmad Fāruqi, *op. cit.*, p. 115.
98. See *Tarikh-i-Firōz Shāhi* (Urdu trans. by S. Moinul Haqq, Lahore, 1983), pp. 500-06.
99. A dentifrice, especially one made from a certain kind of tree.
100. *Chasht* prayers are performed at about the middle hour between sunrise and the meridian.
101. *Ishraq* prayer is the morning prayer about an hour after the sunrise.
102. *Ayyām-i-bid* are the days of the bright nights. They are the 13th, 14th and 15th of the Hijra month.
103. M. Wahid Mirzā, *The Life and Works of Amir Khusrau*, reprint edition of 1974, Delhi, pp. 114-15. The writer/translator has paraphrased the relevant text omitting several words, phrases and sentences.
104. Junaid and Bāyazīd, the two of the most distinguished *ṣūfi shaikhs* of the third century (AH), represented, respectively, the Baghdadi and Khurasani schools of *ṣūfi* thought in Islam.
105. Barani, *op. cit.*, p. 506.
106. M. Habib, *Hadrat Nizāmuddin Awliyā: Hayāt aur Ta'limāt*, Department of Urdu, Delhi University, Delhi, 1972, p. 126.
107. Shaikh Jamāli, *Siyar al-Ārifin* (Urdu trans.), Lahore, 1976, pp. 101-02.
108. M. Habib, *Hadrat Nizāmuddin Awliyā: Hayāt aur Ta'limāt*, p. 127.
109. *Siyar al-Awliyā'*, pp. 797-806.
110. *Ibid.*, pp. 805-06
111. M. Habib, *Hadrat Nizāmuddin Awliyā: Hayāt aur Ta'limāt*, p. 129.
112. Because of the night long vigils, the Shaikh's *murids* found his

eyes, in the morning, tinged with a soft pink. This moved the poet Khusrau once to write the following verse addressing his beloved Shaikh:

تو شبانه می نمائی چه بر که بودی امشب  
که هنوز چشم مست اثر خمار دارد

The verse has been beautifully translated by Prof. M. Mujeeb as:

I see the rapture's frozen glow  
Thy countenance illumine.  
Where didst Thou pass the night, my friend?  
Where drank Thy eyes this wine  
That still within their depths they hold  
A lingering, drowsy ecstasy?

113. M. Habib, 'Shaikh Nasiruddin Chirāgh-i-Dehli . . .', pp. 151-52, quoting *Khair al-Majālis*, *Majlis* 87.
114. *Siyar al-Awliyā*, p. 274.
115. Shaikh Jamāli, *op. cit.*, p. 122.
116. *Siyar al-Awliyā*, pp. 368-452.
117. Maḥwi's father, Mawlānā Aḥmad 'Alī, attributes, in his book, *Qaṣr-i-'Arifān*, a treatise titled as *Qawā'id an-Naḥw* on Arabic grammar and syntax to Ḥasan and says that the scholars and academicians of the period knew it well. See Mas'ūd 'Alī Maḥwi, *Diwan-i-Ḥasan Sijzi Dehlawi*, Hyderabad (Deccan), AH 1352.
118. Barani, *op. cit.*, p. 523.
119. *Bayād*.
120. M. Habib, *Hazrat Amir Khusrau of Delhi*, Bombay, 1927, pp. 13-14. Also see Barani, *op. cit.*, pp. 131-33.
121. *Ibid.*, p. 14; Barani, *op. cit.*, p. 133.
122. *Muṣḥafdar*: The keeper of the holy *Qur'ān*, an office that implied a regular attendance on the dignitary bestowing it.
123. *Dawātdār*: The keeper of the inkstand, i.e., of the writing case or portfolio. An office similar to that of a *muṣḥafdar*.
124. M. Habib, *Hazrat Amir Khusrau of Delhi*, pp. 14-15, quoting Barani's *Tārikh-i-Firōz Shāhi* (see p. 132).
125. Circa AD 1184-1291.
126. Barani, *op. cit.*, pp. 133-34.
127. Maḥwi, *op. cit.*, pp. 40-46. He gives the full text of Ḥasan's elegy.
128. See *Fawā'id al-Fu'ād*, Part I, *Majlis* 15.
129. *Ibid.*, *Majlis* 1.
130. *Ibid.*, *Majlis* 17.
131. Barani, *op. cit.*, pp. 522-23. Amir Khurd and other writers too

express the same opinion about his moral and literary qualities.

132. Hasan himself confesses this in the verse:

در خم معنی حسن را شیرہ نو ریخت عشق  
شیرہ از نغانہ مستی کہ در شیراز بود

For Hasan Love poured new wine  
In the vessel of Reality —  
The wine from the tavern  
Of the enraptured lover who lived in Shiraz.

It is, however, to be noted that the second line of the verse is attributed to Amir Khusrau also. The same is the case with the following verse, too:

ہر قوم راست را ہے دینے و قبلہ گاہے  
ما قبلہ راست کردیم برست کج کلاہے

Every people have a path,  
Rituals, a *dir* and a *qiblah*.  
And we have directed our *qiblah*  
Towards the Beloved.

In Hasan's *Diwān*, it is the opening verse of a *ghazal* of nine verses while it could not be traced in that of Amir Khusrau.

133. *Fawā'id al-Fu'ād*, Part II, *Majlis* 33.  
134. Shakil Ahmad Siddiqi, *Amir Hasan Sijzi Dehlawi. Hayāt aur Adabi Khidmāt*. Lucknow, 1979, pp. 271-72.  
135. *Fawā'id al-Fu'ād*, Part I, *Majlis* 28.  
136. *Ibid.*  
137. *Ibid.*, Part IV, *Majlis* 1.  
138. *Ibid.*, *Majlis* 34.  
139. *Mystical Dimensions of Islam*, p. 356.  
140. *Ibid.*  
141. For details see Barani, *Tārīkh-i-Firōz Shāhi*, pp. 478-83.  
142. Khaliq Ahmad Nizāmi, "Fawā'id al-Fu'ād", in *Dhikr-o-Fikr*, Delhi, July 1989, p. 20. See also *Fawā'id al-Fu'ād*, Part II, *Majlis* 6.  
143. Bruce B. Lawrence, *op. cit.*, pp. 9-10.  
144. See *Islam and the Modern Age*, vols. 11-16 and vols. 18 and 20 (1980-85, 1987 and 1989), Zakir Husain Institute of Islamic Studies, Jamia Millia Islamia, Dehli.

**Translation of**  
***Fawā'id al-Fu'ād***





## Part I

IN the name of God, the Merciful, the Compassionate.

These gems of the Invisible and these blossoms of Certitude have been collected from the treasure of real instruction and closet of sure knowledge of the true Khwājah, honoured by the Gift of the Divine Mercy for all worlds with the title of the King of the Needy and the Poor, Shaikh Nizām al-Ḥaqqā W'ash-Shar' wa al-Ḥudā wa al-Dīn (May God grant the Muslims the enjoyment of his long life. *āmīn*). All that reached my ear from that candle of the divinely inspired intelligent world — whether it was his exact august words or their meanings — and could be comprehended by my mean intellect, has been recorded in this collection which, as the afflicted souls get benefitted by it, is, hereby, titled as the *Fawā'id al-Fu'ād*. It is God Whose aid should be begged for and in Whom alone trust be reposed.

### MAJLIS 1

*Sunday, the third of Sha'bān, AH 707*

This humble creature, this sinner, Ḥasan 'Alā Sijzi, who is the builder of this edifice and the compiler of these sublime (mystical) realities, was granted the honour of kissing the feet of that lord and master who was as stately as the firmament and who could touch the domain of angels. At that time, his (Ḥasan's) head was adorned with the *chahār-tarkī* cap graced by the chief of the holy saints and his heart was purified from the impurities of the four temperaments in human nature by the excellence of the

incomparable glance of the *Qutb* with a conscience of sun-like brilliance. That day, after having emphasised the indispensability of the obligatory prayers, the *ṣalāt-i-chāshī*, six *rak'ats* after the sunset prayer and fasting during *ayyām-i-bīd*, he said: "The penitent are as good as the pious and the God-fearing, for a God-fearing person, for instance, is he who has never in his life touched wine, nor has he committed a sin. And a penitent is he who after having done a number of sinful acts, has felt a remorse". This was further elaborated by him when he brought forth the *hadith*: *التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ* (The penitent who undertook to refrain himself from committing sins, was like one who had never been a sinner), and commented: "When a sinner who has developed a liking for sins, decides to turn away from them, becomes dutiful and (in course of time) cultivates a taste for obedience as well, it is just possible that only a little of the spiritual zest he experiences in submission, may atone for all his sins". A part of the discourse that evening dealt with the subject that men of God always kept themselves hidden (from the eyes of the people) but God made them known to the world. In this connection he narrated the story of Khwājah Abul Hasan Nūri<sup>1</sup> (may God illuminate his grave) and said: "Once while he was praying: *إلهي استرني في بلادك بين عبادك* (O my Lord, help me in hiding myself in this world among your servants), he heard a voice: *يا أبا الحسن الحق لا يستره شيء* (O' Abul Hasan, nothing can hide the truth and, in no case, it can be concealed)". On this occasion he mentioned a pious man who lived in the region of Nagaur and was called Hamīduddīn Siwālī<sup>2</sup> (God's mercy and forgiveness be for him). People asked him as to why it was that some of the *mashā'ikh* (*shaikhs*) were completely forgotten when they had left this world, while there were some whose fame and renown spread far and wide after their death. His reply was that he who was anxious to be known in his lifetime, fell into oblivion when he was dead; on the other hand, he who kept himself hidden when he was alive, was made known throughout the world after his death.

He spoke, for a while, of the great *shaikhs* and explaining their superiority of spiritual excellence to that of (*abdāl*), said: "A certain man arrived in the *khānqāh* (monastery) of Shaikh 'Abdul Qādir Gilānī<sup>3</sup> (may his soul be hallowed) and saw a person lying at the gate of the *khānqāh* in a very miserable condition with his hands and feet broken. The man presented himself to the *Shaikh*, narrated what he had seen and begged to pray for him. The *Shaikh* said: 'Beware, he is rude and ill-mannered'. He further asked him as to how he had behaved rudely. The *Shaikh* said: 'He is one of the *abdāl*. Yesterday, he and two of his companions were, as they are permitted to do, flying in the air. As they reached my *khānqāh*, one of his companions took a turn and with humility flew towards the right direction; the other took to the left side and flew away. But he himself fell down because he intended to fly over the *khānqāh* defying the rules of good manners' ". On this occasion he also spoke of the regard and rightful courtesy due to the *pīr* (spiritual preceptor) and proprieties of conversation in his presence and said: "Once, in the night of 'Īd, Khwājah Junaid Baghdādī<sup>4</sup> (May his soul be hallowed) was sitting in his *khānqāh*. Four persons from amongst the men of the Invisible were also present there. He looked towards one of them and said: 'Where will you perform your 'Īd prayers tomorrow morning?' He replied: 'At Blessed Makkah!' 'And You?' he asked the second. 'At Madīnah' was the reply. The same question was repeated to the third one who mentioned the Bait al-Muqaddas (al-Quds). When the question was put to the fourth one, he, with all courtesy at his command, said: 'At Baghdad in the service of the Khwājah'. Khwājah Junaid said to him: 'You are more pious, more learned and more meritorious (spiritually) than they' ".

That evening he also spoke a little about the purification (of one's soul) and declared: "The perfection of man lies in four things — little food, little speech, little sleep and little association with people". Then the conversation touched the point of (moral) strivings and (spiritual) endeavours on the part of God's servants and in this regard, he recited the following verse:

گرچه ایزد دہد ہدایت دین بندہ را اجتناب باید کرد

نامہ کان بحشر خواہی خواند ہم ازین جا سوار باید کرد

Although the real guidance is God's favour.

The man should exert himself to that end.

He ought to keep the record of his good deeds  
in this world.

Which he will have to read in the next.

## MAJLIS 2

*Friday, the eighth of Sha'bān, AH 707*

After the prayer I had the privilege to present myself before His Holiness. I had a slave named Malih. He was freed by me as a mark of my devotion to the Khwājah (God remember him with His blessings). I begged him to pray for my happiness. At the same moment, the slave presented himself before the master (*makhdūm*) of the people and was honoured by way of being granted the glory of *bai'ah* at his hand — All praise to God. At this moment, in the service of the Khwājah (God's blessings remain permanently with him), we heard from him: "In this path mastership or servitude is no obstacle. Everyone who withstood the ordeals of the World of Love, was rewarded". This point was further elaborated by the anecdote: "There was a *pir* in Ghaznin. He had a slave called Zirak who was extremely capable, sincere and virtuous. When the moment of departure (from this world) of the *pir* arrived, his disciples (*murids*) asked as to who would be his successor. He mentioned the name of Zirak, ignoring his four sons — all men of distinction and enterprise. Zirak said: 'O my master, your sons will not allow me your place and they will be certainly hostile to me'. The *pir* said: 'Do not bother at all. If they contend against you, I shall protect you from their mischief'. However, when the *pir* was joined to Divine mercy, Zirak took his place. The sons of the *pir* started

quarrelling with him on the ground that he was their slave and, in no case, could succeed their father. When their animosity grew more, Zīrak visited the tomb of his *pīr* and said: 'My master, you had promised me that if your sons resisted me, you would defend me against their mischief. Now that they are planning to do harm to me, your word should be kept'. This he said and returned to his place. Within a few days there was an invasion of the infidels in the vicinity of Ghaznin. A large number of people came out to fight against them. The four sons of the *pīr*, too, joined the battle and were killed, and Zīrak remained there as the unopposed master of that place".

After Malīḥ had been initiated in the circle of his devotees, the Khwājah asked him for two genuflexions in prayer and told him that the *niyah* for this prayer should be the negation of all except God.

### MAJLIS 3

*Friday, the fifteenth of Sha'bān, AH 707*

After the prayer, I had the honour of kissing his feet. A *jawāliqī* came in, sat for a while, stood up and went away. The Khwājah said: "Because of this, they (the *jawāliqīs*) were not permitted to the circle of Shaikh Bahā'uddīn Zakariyā<sup>5</sup> (God's mercy be upon him). But in that of Shaikh-ul-Islām Farīduddīn<sup>6</sup> (God's blessings be unbounded for him), *darweshes* of all sorts, and even *jawāliqīs* were allowed". Then, he commented: "In each group of the commons, there is always one of distinction and excellence". To this effect he narrated an anecdote: "Shaikh Bahā'uddīn Zakariyā was very fond of travelling and had travelled much. Once he happened to be at a congregation of *jawāliqīs*. (After a while) he saw the congregation illumined by a strange light. When he fixed his gaze on that, he saw that from one amongst them, the rays of light were emanating. He went close to him and said, 'What are you doing here in the company of these people?' The reply was: 'Zakariyā, so that

you are informed that in each group of the commons there is one of distinction and excellence' ". In this connection he narrated another anecdote and said: "Once a pious man came across such a group of people, and found that one of them could recite the whole of the *Qur'ān* in two *rak'ats*. He was amazed and said to himself: 'It is really strange to find such a piety in a man who is so wretched; his firmness in this act of devotion is certainly doubtful'. However, he left them there and went away. After a period of ten years he again met the same people and found the rectitude of that *darwesh* beyond question. Then, he said to himself: 'Now I know the truth that among the commons there is always one of distinction and excellence' ".

#### MAJLIS 4

*Friday, the twenty-second of Sha'bān, AH 707*

After the (Friday) prayer, I presented myself in his (the Khwājah's) service. He said: "Do you perform the six *rak'ats* I asked you to do between the two night prayers" ? I replied in the affirmative. Then he asked about the fasting during *ayyām-i-bīd*. I again replied in the affirmative. After that he inquired about the *ṣalāt-i-chāshṭ* and the four *rak'ats* of the *ṣalāt-i-sa'ādat*. I replied that I was regular in their performance. That day, for me, was the day of unbounded happiness and felicity.

#### MAJLIS 5

*Friday, the thirteenth of Ramadān, AH 707*

(That day) I presented myself in his service before the prayer. He said: "Why is it so that, contrary to your routine visits, you are here before the (Friday) prayer?" My explanation was: "In my *tarāwīḥ* prayer I follow Mawlānā Zahīruddīn Hāfiz (May God protect him). Each night he recites one-tenth of the *Qur'ān*. This servant of yours

intends to offer the prayer of *tarāwīḥ* continuously for ten nights, so that he may be duly rewarded, by hearing the whole of the *Qur'ān*. He would like to leave after the prayer, provided you approve of that, in order that he could be present at the *tarāwīḥ*". He commended the proposal and in consonance with the theme, narrated the story: "One night Shaikh Bahā'uddīn Zakariyā (God's mercy be upon him) looked at those around him and said: "Is there anyone among you, who, while offering a two-*rak'at* prayer tonight, can recite the whole of the *Qur'ān* in one *rak'at*? None of the present dared undertake the responsibility. Shaikh Bahā'uddīn himself came forward and recited the whole *Qur'ān* and four *sipārahs* more; in the second *rak'at* he recited the *Sūrah-i-Ikhlāṣ*<sup>7</sup> and completed the *namāz* (prayer)". Relating to this subject, he told another anecdote: "Shaikh Bahā'uddīn used to say that whatever of the *namāz* (prayer) and *awrād* of the pious and *mashā'ikh* I came to know of, I did it, but one thing I could not do; and it was this: I was told that a certain man of piety did recite the whole of the *Qur'ān* (in a very short time) from dawn till the daybreak. I tried my best to do the same but failed". To this effect he added one more anecdote: "Once, while circumambulating the holy Ka'bah, Qāḍī Ḥamīduddīn Nāgaūrī<sup>8</sup> (God's mercy be upon him) saw a pious man whom he started following and wherever he placed his footsteps, Qāḍī Ḥamīduddīn also put his own on the same place. The man came to know of this and said: 'What is the use of imitating the mere appearance? Follow that which I really do'; Qāḍī Ḥamīduddīn asked what it was that he did. The man said that he recited the whole of the *Qur'ān* seven hundred times a day. Qāḍī Ḥamīduddīn was stunned at that and said to himself: 'Perhaps, he recalls the intent and import of the *Qur'anic* verses in his mind and reads them in cogitation'. The man turned his head and said: 'Word by word, and not cogitatively' ". When the Khwājah (God remember him with His blessings) completed this story, A'izzuddīn 'Alī Shāh (God protect him), one of his distinguished disciples, asked as to whether it was a *karāmah* (miraculous deed) of his. The Khwājah said: "Yes, a *karāmah* of his. That which is



comprehensible to human intellect is a different thing. But that which is beyond the reach of human reason, is a *karāmah*".

A part of the conversation, that day, dealt with the subject of obedience to *mashā'ikh*. He said: "Shaikh Abū Sa'īd Abul-Khair<sup>9</sup> used to say that whatsoever I came to know of the *namāz* of Ḥadrat Muṣṭafa (Peace be upon him), I did all that till I was informed that once he had performed his prayer in an inverted position. I did it also, tying my feet to a rope and hanging myself in an inverse position down in a well". As he finished this story, he looked towards this humble servant of his and said: "There is a place for all good actions. One should go on exerting oneself (in the path of God) even if He is kind and bountiful".

## MAJLĪS 6

*Friday, the fifth of Shawwāl, AH 707*

After the prayer I had the honour of kissing his feet. He talked about Renunciation, and said: "There was a *darwesh* in extreme poverty and wretchedness, his belly, because of intense hunger, being sunk and stuck with his back. He was just walking along the road. Khwājah Maḥmūd Patwah, a friend of mine, put a *dāng* before him. He said: 'I have eaten *Kanjarah* (oil-cake) to my fill. I am contented and can do without food. Today, I do not need this *dāng*'. After that the Khwājah expressed his admiration for his (the *darwesh*'s) sincerity and uprightness and remarked: "How good! What a contentment, patience, resignation and strength of character". In continuation of that he referred to the values of contentment and disassociation from all but God, and said: "There was a pious man called Shaikh 'Alī. Once when he was stitching his garment, stretching out one of his legs and having the garment spread over it, he was informed of the arrival of the Khalifah. He showed no sign of uneasiness, remained in the same posture and (quite indifferently) said: 'let him come'. The Khalifah came,

saluted him and sat down. The Shaikh greeted the Khalifah in return, but the minister of state who was with the Khalifah, asked him (the Shaikh) to draw his leg back. He turned a deaf ear to his words. The minister repeated the same but in vain. However, when the Khalifah was to leave, the Shaikh caught hold of one of the hands of the Khalifah and one of those of the minister and said: 'I have drawn back my hands; it should be permissible that I do not draw back my leg. That is, I do not want anything from you, nor have I ever entertained any expectation from you. I am determined not to extend my hand before anyone. Now permit me not to draw my leg back' ”.

He spoke a little about the genesis of *sulūk* (the *ṣūfī* path; spiritual journey) and explained its real meaning, saying: “A certain man came to Khwājah Ajall Shirāzī (God's blessings be with him), and offering his sentiments of devotion at his feet, waited for his instruction in regard to *awrād* and *namāz*. The Khwājah said: 'Do not approve for others of what you do not approve for yourself, and wish for others also which you prefer for yourself.' The man went away. After some time, he revisited the Khwājah and reminded him of his first visit and his unfulfilled desire to be instructed in regard to (a certain set of) *awrād* and *namāz*. The Khwājah's reply was: 'What lesson did I give you at that time?' The man was astonished and did not answer. The Khwājah smiled and said: 'That day I told you that you should not approve for others of what you do not like for yourself, and wish for yourself what you wish for others. It seems that you do not remember it. Therefore, how could I give you another lesson when you have not followed the former?' ” After this, he narrated the anecdote: “There was a pious man who would often say that praying, fasting, telling the rosary and singing hymns were like the spices in a pot in which the real thing was the meat. When there was no meat in the pot, there was no use of putting the spices in it. He was asked to explain the metaphor. He said: 'By the meat I mean the renunciation of the world for which prayers, fasting, and telling the beads and *awrād* work as spices (for

such a type of meat). First of all a man should abandon this world and have no worldly attachment. It is, however, not so significant whether he performs the *namāz*, *awrād*, etc. or not. But if in his heart there is love for this world, *namāz*, *awrād* and other things like these are all of no avail'. Then, the Khwājah observed: "If in a pot are put oil, pepper, garlic and onion, then some water is mixed with them, and a sort of broth is made out of these things and they called it so; it is, as a matter of fact, a sort of broth containing nothing but deceit and hypocrisy. Thus, the real broth is that which is made out of meat and it matters little whether there are spices in it or not". This was followed by his touching remark about the true Renunciation, and in this connection his words were: "This is no Renunciation that one strips himself to the skin, ties the *langota* around his waist and retires (to a corner). The true Renunciation is in that one puts on (proper) clothes and takes his food as usual, while he is contented with whatever reaches him, has no inclination to accumulate that and refuses to be attached to anything. This is Renunciation".

## MAJLIS 7

*Friday, the nineteenth of Shawwāl, AH 707*

After the prayer I had the honour of kissing his feet. The Khwājah spoke of the *devoirs* of mysticism, allusions of the *mashā'ikh* and their symbolic utterances, and said: "Shaikh Jamāluddīn Bistāmī,<sup>10</sup> the Shaikh-ul-Islām of Dehli, knew the customs and manners of the people of *ṣuffah* (i.e. *ṣūfis*) fully well. One day an earthen jug of water was presented before him. It had four handles. A pious man who was present there said that people called that type of jug *luqmānī*. Shaikh Jamāluddīn Bistāmī asked why it was known as *luqmānī*. He could not reply and remained silent. Then the Shaikh himself related the story: 'There was a virtuous man called Shaikh Luqmān Sarakhsī. People knew him as a man of virtue and ability. It is reported of him that on one occasion he missed his Friday prayer, or omitted to follow

one or the other customary rite sanctioned by the *shar'*. God knows better what it was. However, the religious dignitaries of the town came out to demand an explanation from him on that count. He was told of their coming and their intention to argue with him. He asked whether they were coming on foot or riding; 'riding', he was informed. The Shaikh was at the time sitting on a wall. He asked the wall to move by the command of the Most High God. The wall immediately began to move. This very Shaikh Luqmān once asked one of his *murids* for an earthen jug of water. The *murid* brought it before him. It had no handle and could not be held from any side. The Shaikh said: 'There should (always) be a jug with a handle.' The *murid* made a jug with one handle and, holding it in his own hand, brought the jug before him. The Shaikh smiled and said: 'You have the handle in your own hand; where should I hold it? Go, make one with two handles and bring it'. The *murid* made another jug with two handles and brought it, having one handle in one of his hands and another in the other hand. The Shaikh said: 'You are holding it by the two sides: by which side should I hold it? Go and make a jug with three handles and present it to me'. He complied but brought it in a way that two of the handles were in his two hands and the third one faced his chest. The Shaikh smiled and said: 'Go and make one of four handles'. The *murid* did accordingly, made a jug with four handles and brought it to his Shaikh. Thus, because of that, this type of jug is known as the *luqmānī jug*'.

### MAJLIS 8

*Friday, the twenty-sixth of Shawwāl, AH 707*

After the prayer, I had the honour of kissing his feet. The conversation dealt with the subject of *namāz* and *ḥudūr* (presence of *imām's* heart near God and that of the hearts of those who follow him in the prayer). He said that (the first condition for) presence before God was that the meaning of what the *musallī* recited, was passed on to his heart. Then,

he said: "There was a man among the *murīds* of Shaikh Bahā'uddīn Zakariyā (God's mercy be upon him), known as Ḥasan Afghān. He was a *walī* and pious to such a degree that Shaikh Bahā'uddīn is reported to have spoken of him (in these words): 'If tomorrow (on the Day of Judgement) I am asked as to what I have brought to His presence, I would say that I have Ḥasan Afghān<sup>11</sup> to present before Him'. Once the same Ḥasan, while passing through a street, happened to be in a mosque. The *mu'adhdhin* called out the *takbīr*, the *imām* went ahead and a good many people stood in rows (to follow him). Khwājah Ḥasan also joined the congregation. When the *namāz* was over and the people dispersed, Khwājah Ḥasan quietly drew close to the *imām* and said: 'O Khwājah, you started the prayer and I joined you. You left for Dehli, reached there and bought slaves. Then you returned, took the slaves to Khurasan, came back again to Multan and entered the mosque. I was just behind you and in perplexity and bewilderment, wandered here and there with you. But, what sort of prayer is this?' "

After this he spoke a while of his saintliness, and said: "Once a mosque was being built in a village. Khwājah Ḥasan reached there and asked the builders to fashion the arch in a position that faced the *Ka'bah*. This he said and suggested a certain direction. There was a *dānishmand* present there. He challenged the suggestion and argued that the *Ka'bah* was in a different direction. This led to much argument between them. Khwājah Ḥasan asked the *dānishmand* to face the direction he had suggested, and **note it well**. He did accordingly and saw the *Ka'bah* in the same direction as Khwājah Ḥasan had pointed out". Then, explaining his spiritual affairs, he said: "He (Khwājah Ḥasan) was illiterate. People would come to him, put a piece of paper and tablet before him, write a few lines in prose and poetry in Arabic and Persian, adding one or more lines from the *Qur'ānic* verses and ask him which of these lines were the verses of the *Qur'ān*. He would point out the *Qur'ānic* verses correctly. They would say that he had not read the *Qur'ān*; how could he know that it was the *Qur'ān*? He would reply that he saw (a kind of) light in those lines, which he did not

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find in others". In continuation of the description of the spiritual state of that pious man, the conversation turned to the subject of full concentration in *namāz*. In this connection he said: "There was one Khwājah Karīm. During the last days of his life he turned away from worldly occupations with aversion and became one of those who were very close to God. He used to say repeatedly that no infidel would have domination over Dehli **as long as his grave was there**". About his deep concentration and keen submission in *namāz* he told that "once during the days when there was much disturbance and turmoil and nobody could be allowed in the evening in the area in front of the Kamal gate, he was found absorbed in his evening prayer just outside it. As he was fully lost in the *namāz*, his friends, standing at the gate, were shouting to him to hurry back into the city and the guards were also worried and were calling him back, for the gates due to the serious law and order situation in those days, used to be closed earlier. But the Khwājah remained absorbed in his *namāz* and came back only when it was over. He was asked whether he had not heard their shouting. His reply was in the negative. He further said that it looked strange that one, while in prayer, should be expected to hear what the people were shouting". Then, he said that when Khwājah Karīm turned his face away from the world, he, never again in his life, took any *diram* or *dinar* in his hand. This was followed by another remark of the Khwājah (God remember him with His blessings) about Renunciation and its pleasure. He Said: "One should be resolute and steadfast, should keep himself away from the corruptions of the world and should desist from lust and desire". Then, he recited the two lines:

یک لحظہ زشوتی کہ داری بر خیر

تا بنشینند ہزار شاہد پیشت

Arise and disengage yourself a while  
From carnal desires.  
And lo ! there are countless beauties  
Before you.

**MAJLIS 9**

*Thursday, the tenth of Dhul-Qa'dah, AH 707*

I had the honour of kissing his feet. The Khwājah said: "How is it that you have come today?" (generally, I used to visit him on Fridays). I replied with all humility: "Today's happiness appears to be the most favourable and blissful. Any time when there is really a good turn of fortune, I have the opportunity of kissing (your) feet". He remarked: "You have done the right thing. Whatever comes forth from the Invisible, is good and beneficial". This remark was followed by another in regard to the influence of the company (of good people) and he said: "Such a company has a positive impact". That day he spoke much of Renunciation and at a point emphatically said that whosoever gave up a mean thing would be certainly rewarded with a noble one.

**MAJLIS '10**

*Tuesday, the fifteenth of Dhul-Qa'dah, AH 707*

I had the honour of kissing his feet. There were present a number of friends as Mawlānā Wajihuddīn Pā'li, Mawlānā Husāmuddīn Hāji, Mawlānā Tājuddīn and his friends and Mawlānā Jamāluddīn and others. After the meal had been served, the Khwājah said: "Let us who are not fasting, start eating". Many of those present were fasting, as it was one of the days of *bid*. Then, he asked to take the food to the two or three persons who were not keeping fast, speaking out the holy words: "When friends arrive, food should be offered and nobody should be asked whether he was fasting or not; for if he is not fasting, he will eat. And what is the wisdom in not asking anybody about his fast? It is this: If he says that he is fasting, may be he is a hypocrite. And if one who is fasting is so truthful and firm in his conviction that he has never permitted hypocrisy to affect him, says he is fasting, his esoteric devotion will be known to other and be written down in his Record of Deeds as only an exhibition of piety. If he

conceals and says that he is not fasting, it means he speaks a lie. And if he remains silent when someone asks whether he is fasting, it could be considered as something tantamount to the humiliation of the person who has asked about his fasting”.

## MAJLIS 11

*Monday, the twenty-first of Dhul-Qa'dah, AH 707*

I had the honour of kissing his feet. He spoke about the blessedness of the footsteps of the righteous and observed that the peace and comfort that one felt at some places, were due to the frequent visits of such pious persons to them, e.g., the Masjid-i-Jāmi' of Dehli”. Then he remarked: “We do not know how many saints and virtuous people have been there and because of this that place has now become a source of peace and comfort”. He continued: “I have heard it from Maḥmūd Kabir that one night just before dawn he saw a saintly person on the gilded turrets over the arch in the Masjid-i-Jāmi', moving fearlessly and very quickly, like a bird, from one end to the other. He sat and continuously watched him from a distance. With the approach of the dawn when the man came down from the turrets, he (Maḥmūd Kabir) went and saluted him. He was asked whether he did see what he was doing. He replied in the affirmative. Then, the man asked him not to tell anybody about that”.

The writer, then appealed to the Khwājah to explain the wisdom of the ways of most of the holy saints in keeping their spiritual attainments concealed from others. The Khwājah observed: “If they reveal the secrets, (they think) they might be considered unworthy of being a confidant. That is, divulgence of secrets means disappointment and deprivation. Because when one reveals one's secrets to another person, and he, in turn, discloses them to others, the one who had revealed his secrets first would never tell the secrets to him”. This humble servant of his implored



him to explain as to how it was that Khwājah Abū Sa'id Abul-Khair (May the Most High God shower His blessings on him) had many a time told about matters relating to the Invisible. He replied: "At the time when the *awliyā'* (pl. of *walī*) are under the spell of the intoxication of Love, because of uncontrolled ecstasy something slips out of their tongue. But one who has attained the highest stage of spiritual elevation sees to it that, under no circumstances, his secrets go outside the domain of his personal experience". Then he recited the following twice:

مردان هزار دریا خوردند و تشنه رفتند

Men of God drank up thousands of streams and found their thirst unquenched.

This was followed by the remark: "Aspirations should be of so much capaciousness that behoves and enables one to control one's spiritual secrets; and such persons are known as people of Wakefulness". I asked as to who from amongst the two categories of people — men of Wakefulness (*ṣaḥw*) and men of Intoxication (*sukr*) were (spiritually) superior. He said: "Men of Wakefulness are definitely superior. God knows better".

## MAJLIS 12

Wednesday, the fourteenth of Dhil-Hijjah, AH 707

I had the honour of kissing his feet. The conversation was going on, and the subject was the divine acceptance of one's remembrance of God. In this regard his holy words were: "In observing the (spiritual) practices and obeying the instructions suggested by someone blessed with God's favour and grace, there is a different kind of spiritual zest". Then he said: "There are certain litanies that I have myself made

incumbent upon me, while there are a few which I got from my Khwājah. When I perform the two sets of practices, I realize the great difference between the two like the vast distance between the earth and heaven, insofar as the spiritual zest derived from each is concerned". He also spoke a little about the rejection of one's own will, i.e., one should not act according to one's own will and choice, and in this connection he remarked: "It is better for a man to be subjected to the command of others than to subject others to his command". This remark was followed by the anecdote: "Shaikh Abū Sa'īd Abul-Khair (God's blessings be with him) came out of his *khānqāh* for Friday prayer and asked his disciples to show the way that led to the *masjid*. One of those present indicated the direction. But people asked him that as he had been to the *masjid* many a time, how was it that he did not know the way to it now? He said that he knew it, but he had inquired about it at the moment because he wished to be under the command of others". Then, the Khwājah made an exhortation about the abandonment of one's hearth and home and the things like that and recited the following verses:

دہشت و کھسار گیر ہچو و حوش      خانماں را بہاں بگر بہ و موش  
 قوت عیسیٰ چوز آسماں سازند      ہم بدیاں جاش خانہ پردازند  
 خانہ را گر برای قوت کنند      مور و زنبور و عنکبوت کنند

Take to the mounts and forests like the wild  
 animals;

And leave your home to cats and rats.

As Jesus is fed from Heaven, he is also provided  
 an abode therein.

Why should one who is fed from heaven, build  
 a house on earth.

It is only the ants, spiders and bees that make  
 homes for sustenance.

**MAJLIS 13***Sunday, the third of Muḥarram, AH 708*

I had the honour of kissing his feet. He spoke of devotion and said: "Devotion is transitive as well as intransitive. The intransitive devotion is that by which only the devotee gets benefited, and that consists of prayer, *ḥajj*, fasting, the repetition of litanies (*awrād wa tasbiḥāt*) and other similar things. But the transitive devotion is that which comes forth in the form of, for example, expending on and being helpful to others out of sheer love for their good and comfort; and the reward of this transitive devotion is immense and immeasurable. In intransitive devotion sincerity is the first pre-requisite so that it may be liked and favourably accepted by the Almighty, while the acts of transitive devotion are acceptable (to God) and would be rewarded in whatever form they are performed".

**MAJLIS '14***Thursday, the seventh of Muḥarram, AH 708*

I had the honour of kissing his feet. The conversation started with the concepts of *walāyat* and *wilāyat* and he said: "A shaikh possesses *walāyat* and *wilāyat* both. *Walāyat* is that when he (the *shaikh*) becomes repentant and absorbs himself in devotion, he fully relishes his devotion and is never tired of it. (This leads him to a station (*maqām*) where it becomes possible for him to bring his *murīds* closer to God and teach them the discipline of the mystic way of life (*ṭarīqah*). And all that is between him and the people is *walāyat*. But what is between him and God is *wilāyat*, and that is deep personal Love. And when the *shaikh* departs from this world, he takes away his *wilāyat* with him but leaves *walāyat* behind, entrusting it to a person who, he thinks, deserves it. And if he does not transfer it to anybody, then God Himself (in the fitness of things) bestows that *walāyat* on someone. But as for the

*wilāyat*, it is with the *shaikh* constantly and migrates from this world along with him. In this connection, he narrated an anecdote: "A certain *shaikh* sent one of his *murīds* to another *shaikh*, inquiring from him as to what had happened in the world last night. He sent the reply that last night Shaikh Abū Sa'īd Abul-Khair (May God bless him) had passed away in the mosque at Mihna/Mayhana (in Khurasan). The *shaikh* again sent an emissary and inquired from him as to whom his *walāyat* was handed over. The reply came that he did not know about it and all that he was informed of, he had communicated it. Afterwards, it was known that his *walāyat* was conferred on Shams al-'Ārifin<sup>12</sup> (God bless him). The same night the *shaikh* knocked at the door of Shams al-'Ārifin who, before the *shaikh* could tell him the purpose of his visit, said: 'To which of Shams al-'Ārifin, as there were a number of Shams al-'Ārifins devoted to God?' " After this the conversation turned towards the affairs of Shaikh Najībuddīn Mutawakkil,<sup>13</sup> brother of Shaikh-ul-Islām Farīduddīn (God bless him). He told that when he (Najībuddīn) went to his teacher for the acquisition of knowledge, he said: "Are you Najībuddīn Mutawakkil?" He replied: "I am Najībuddīn Muttakkil.<sup>14</sup> Who could be a Mutawakkil?" This was followed by another question by the teacher: "Are you the brother of Shaikh-ul-Islām Farīduddīn?" The reply was: "In outward appearance I am; but (in spiritual sense) who could be his brother?" Then, he spoke about the generosity of such rich persons who do favour those who are devoted to the service of mankind, and said: "There was a rich merchant of liberal disposition and used to send, now and then, some money to Qāḍī 'Ain-ul-Qudāt (God's mercy be upon him) for his expenses. Once the Qāḍī asked some other person to give him something, and it was promptly given to him. When the news reached his former benefactor he felt hurt and conveyed his displeasure to the Qāḍī in such words as to why he had asked others for anything; it had been his privilege all along to serve him, and it must have remained so. Qāḍī 'Ain-ul-Qudāt wrote to him not to be unhappy only because of that. Others should also have their share in this treasure of happiness. He also advised him not

to be counted as one of those who used to say:

(O God, have mercy on me and Muḥammad and not on anyone else), and should refuse to be like a person who used to sing:

ای باغبان بیا و در باغ باز کن  
چون من در آیم و بت من در فراز کن

O gardener, come and open the gate of the garden;  
Close it when I and my beloved are inside".

The same day my nephew, Amīr Chhajjū, paid his respects to the Shaikh and was initiated into the circle of his *murīds*, and rites of shaving the heads of his brother, Shamsuddīn, and Shaikh Jamāluddīn Hānsavī's<sup>15</sup> grandson, were also performed. Mawlānā Burhānuddīn Gharīb's<sup>16</sup> head (God keep him safe and secure) was once again shaved and the relevant ceremony regarding his renewed shaving was also performed; and Shaikh 'Uthmān Siwistānī (God's mercy be upon him) made a request to the Shaikh for *Kulāh* and got it. Shamsuddīn was favoured with a *khirqah*. It was a day of great joy and spiritual pleasure. On this very occasion he spoke of Shaikh Badruddīn Ghaznavī,<sup>17</sup> and said that when he presented himself at the feet of Shaikh-ul-Islām Qutbuddīn Ūshī (May his soul be hallowed) and had his head shaved, the Shaikh recited:

بحقیقت چراغ کشته شود  
چون برون رفت از سرش روغن

Indeed, when the oil flows out of the lamp, It gets extinguished.

## MAJLIS 15

Wednesday, the sixth of Jamādī al-Awwal, AH 708

I had returned from the military outpost of Khizrabad and

had the honour of kissing his feet. The conversation started about the men of the Invisible. He remarked that whosoever they think capable of and find generously engaged in devotion and spiritual exercises, they take them away. In this connection he said: "In Badaun there was a young man called Naşir. His father was one of those blessed with being in communion with God. One night it so happened that someone called him out from outside. He went out. Naşir could hear them exchanging *salām* and his father asking him to let him bid farewell to his sons and other members of his family. He was told that there was little time. Afterwards, nothing could be known as to where he and his father had gone". Then, he referred to a book written by Shaikh Shihābuddin Suhrawardī (God's mercy be upon him), in which at a place he had said: "In our time there lived a young man, Qazwīnī, (God's mercy be upon him). In his house men of the Invisible used to assemble and join the people at the time of the prayer and one of them even led the prayer. The congregation clearly heard him reading the *Qur'ān* and reciting the *tasbīḥ* and all that was said in the prayer but could not see the *imām*. However, Qazwīnī saw him physically also. One of these men of the Invisible once sent me a coral bead (*mohra*) through Qazwīnī and it was still with me".

On this occasion, he narrated another story: "There was a man named 'Alī. Many a time it so happened that men of the Invisible came to the door of his chamber and said, *as-salām-o-'alaik* (peace be on you). Khwājah 'Alī once, replying to their *salām*, said to them that they would come in like manner, call and salute him, but would never show themselves up. After that, he never heard their voice". I submitted that, perhaps, in making this remark Khwājah 'Alī was a bit discourteous and arrogant. "Yes", said he, "because of the light and witty vein in which he spoke to them, he was deprived of that (spiritual) happiness". Then, he said: "Men of the Invisible call you out, make you hear their speech and then meet you. Afterwards, they take you away". At the end of this conversation his remark was:

“What a place of (spiritual) bliss it would be where they take such a person with them !”

## MAJLIS 16

*Monday, the nineteenth of Jamādi al-Awwal, AH 708*

I had the honour of kissing his feet. The conversation touched upon (the subject of) *sulūk* (spiritual journey). The Khwājah said: “The traveller of this path has his gaze fixed towards perfection, i.e., as long as the *sālik* (the traveller on the *ṣūfi* path) remains in the midst of his journey, he is hopeful of attaining perfection”. Then, he observed: “There are *sālik* (سالك), *wāqif* (واقف) and *rāji'* (راجع). A *Sālik* is he who keeps on travelling while a *wāqif* is he who stops on the way”. I submitted that sometimes a *sālik* also has to stop. He confirmed this by adding that “when there occurs languor in the devotion of a *sālik*, e.g., the devotion lacks in enthusiasm and delight, then it should be known that there is a suspension in the (spiritual) journey. If he realizes this weakness of his soon and feels repentant, he again becomes *sālik*. But if (God avert it) he remains as he is, then there is the danger of his becoming *rāji'* (retrograde)”. This was followed by his mentioning seven (kinds of) slips and slides in this path. These falterings were enumerated and explained in gradual order by him and they were as follows: (1) *i'rād* (اعراض), (2) *hijāb* (حجاب), (3) *tafāṣul* (تفاسل), (4) *salb-i-muzīd* (سلب مزيد), (5) *salb-i-qadīm* (سلب قديم), (6) *tasallī* (تسلى), and (7) *'adāwat* (عدوات).

“Now, suppose” he said, “there are two friends extremely devoted to each other. If between the two persons absorbed in deep love for each other to the extent of being Lover and Beloved, the Lover acts inadvertently or shows even the least indifference and negligence, and if this is not liked by the friend (Beloved), then naturally he would turn away his face from him (*i'rād*). When this happens it is incumbent upon the Lover to repeatedly repent, pray for mercy and ask

forgiveness. Consequently, the pleasure of the Beloved would be assured, and the little annoyance that had hindered the sincere contact between the two would ultimately disappear. But if the Lover keeps on insisting on his negligence and is not repentant, then there would appear a barrier (veil) between the two and the Beloved would conceal himself from the Lover". When the Khwājah spoke of this allegory, he raised one of his hands, brought his sleeve in front of his holy face and said: 'For instance, a *hijāb*, such as this, takes place between the Lover and the Beloved. Now the Lover should try to seek apology and make persistent efforts for penitence (return to the Beloved). If there is any laxity in this connection, on his part, this *hijāb* would result in separation from the Beloved. Thus, *īrād* (indifference) in the beginning is not so significant. But persistence in it leads to *hijāb* (concealment), which, in turn, because of his stubbornness, leads to *tafāṣul* (separation). Then, he, being still obstinate, is exposed to *salb-i-mazīd*. That is, his absorption in liturgies, *'ibādat* (prayer) and *tā'at* (obedience), from which he used to receive a kind of spiritual pleasure, is considered a negation of all his profession of Love and he is completely deprived of that spiritual pleasure. If this continues and he is all the more obstinate in his (condemned) actions, it means he has reached the limit of *salb-i-qadīm*, i.e., whatever little (spiritual) pleasure he used to extract from his devotional exercises before and during the state of *salb-i-mazīd*, he is deprived of even that much. The door of *tawbah* (repentance), however, is still open. He can gradually retrace his steps. But if his heart remains unchanged, then nothing is left except *tasallī*, meaning that the separation between the Lover and the Beloved has become a source of peace for the latter. And, ultimately, if there is negligence and persistent delay in expressing repentance, a kind of *'adāwat* (enmity) takes place. In other words, love is replaced by hostility. (For this we seek total refuge in Divine mercy)".



**MAJLIS 17**

*Monday, twenty-fifth of Jamādi al-Awwal, AH 708*

I had the honour of kissing his feet. The subject of conversation was related to feeding others. He remarked that it had been always a righteous act to feed people. In this connection, he told that Khwājah 'Alī, son of the great Khwājah Shaikh Ruknuddīn (God bless them all), was captured by the Mongols. He was brought before Genghis Khan. A *murīd* belonging to that spiritual family was present there and enjoyed universal respect. When he saw Khwājah 'Alī as a prisoner, he was surprised and started thinking of a device of getting him free and planning as to how the matter should be placed before Genghis Khan. The Khwājah's association with a spiritual family and a reference to his piety and complete obedience to God would be of no avail. However, after examining all the aspects, he went to Genghis Khan and said that the Khwājah's father was a great man and was in the habit of feeding people. He, therefore, deserved to be released. Genghis inquired if he fed his own people or all who came to him and that, too, without any discrimination. He replied that better treatment was generally meted out to his own kith and kin by every person; but his father used to feed even the strangers. This made Genghis Khan pleased and he remarked: "What a righteous person he was as he served food to all!" Thereafter, the Khwājah was immediately released. The Khan offered him a royal robe and apologized for what had been caused to happen to him.

After this the Khwājah (God remember him with His blessings) said that all religions considered it a virtue to feed the needy and the travellers. This discourse was followed by the definitions of *khatrah* (idea), *'azimat* (resolve) and *fi'l* (action) as given by him: "*khatrah* is that (idea) which takes place in the heart of man. When the idea is entrenched deeply and it becomes inseparable, it is *'azimat*. Then, comes *fi'l*, i.e., *'azimat* leads to *fi'l*". The Khwājah said that a commoner was to be chastised only when a certain act was

committed by him. But the select ones (*khawās*) were held responsible and called to account even for the idea (*khatrah*). It was, therefore, incumbent that one should always keep oneself closer to God, because *khatrah*, *'azimat* and *fi'l* — all were divine creations. Hence, in all situations one ought to seek refuge in the mercy of God. The discourse was continued and the Shaikh told that Shaikh Abū Sa'id Abul-Khair (God's mercy be upon him) used to say that he was always accused of the action that would flow from the idea (*khatrah*) that passed through his heart, without having been actually translated into action. Once a true *darwesh* came to his *khānqāh*. Shaikh Abū Sa'id looked towards him and at once knew that the *darwesh* was sincere and enjoyed a favoured position in the spiritual world. When the time of *iftār* (breaking of fast) approached, he sent his daughter to him with an (earthen) bottle of water. She was just a child, but presented everything with grace and good manners. Shaikh Abū Sa'id was very happy to see the refined manners of his daughter, and thought about the good fortune of the man whom she would marry. As soon as this idea (*khatrah*) occurred to the Shaikh's mind, he asked the attendant at his *khānqāh*, Hasan Mu'adhdhin, to go to the market and find out the cause of noise and commotion in the city. Hasan went to the market and returned to the Shaikh, saying that nobody had the courage to hear what he had heard there in the market. The Shaikh insisted on being told what the people were talking about in the market. He remained hesitant, but when the Shaikh asked him not to be afraid of anyone, Hasan said: "In the market-place there was a general talk that Shaikh Abū Sa'id was going to marry his own daughter". The Shaikh smiled and told that that was a reproach of the idea he had entertained about his daughter getting married to a pious and fortunate man. As the *Khwājah* completed this anecdote, this servant of his most humbly said to him that the anecdote indicated that Shaikh Abū Sa'id Abul-Khair was one of the most virtuous in his times. I was told that undoubtedly he was, and this remark of mine was appreciated.

Then, the conversation turned to perseverance and firmness in *tawbah* (penitence). He said: "If there is a person who vows that henceforward he would never touch wine, his friends and others of his company would make determined efforts not to let him remain firm in his *tawbah*. They would incessantly induce him to take the cup of wine in his hand, and call him to the tavern or to places which he used to visit to enjoy the pleasure of drinking. Remember, this would happen and continue to happen till there was in him even the least desire to drink. If the repentant's heart becomes completely devoid of **that** desire, then none of his friends and companions in tavern would come close to him with this intention. His friends' abandoning of him would be the proof of his sincerity of his penitence". In continuation of his discourse the Khwājah told that as long as the repentant had a grain of desire in him for sins and libertinism, people would talk about him in the same strain. But, when he (the repentant) would become completely a changed person and there would be an aversion in his heart to all indecent things, he would never be remembered as a sinner of the past. These were the points leading to one's firmness in one's *tawbah*. That is, as long as the *tā'ib* (repentant) was firm and steadfast in his *tawbah*, he would not be known as one who was previously associated with sins and debauchery. If he had even the least inclination to rebellion and sin, people would encourage him in his desire for sinful acts and he would be talked about with reference to immorality and libertinism.

Then, he spoke awhile of Haiderzadeh (God bless him) and said: "He was a Turk and a *darwesh*, and was a pious man of a spiritual state (*hāl*). When Genghis Khan left Central Asia with a large army of infidels and the time came for him to turn towards Hindustan, he went to his friends and asked them to flee as Ghengis's victory was assured. He was asked as to how did he know it that the Mongols would carry the day. He told them that they were bringing a *darwesh* along with them and were marching under his protection. He had wrestled with him (unseen by the people)

and was beaten. This convinced him that the Mongols would certainly win, and that was why he was imploring them to leave their places. Then, he went to a cave and disappeared. But the prophecy that he had made came true”.

This was followed by my humble query that why it was so that the followers of Haiderzadeh put pillories and chains made of iron around their necks and hands. Was it in the spirit of following him or something else? The Shaikh replied in the affirmative and said: “They only followed him. He had passed through a ‘state’ (*ḥāl*) and because of that he was able to handle red hot steel and manufacture pillories, etc. With his own (bare) hands. He would sometimes put them around his wrist and sometimes hang them around his neck. In brief, steel was just like wax in his hand. These followers of his put iron only around their wrists and necks. His miraculous skill they were not destined to inherit”. This was followed by the delicate point that a life worth living was that life alone, which was always immersed in *dhikr*. Then he spoke of a God-fearing man called Mirah Girāmi. Once it occurred to a *darwesh* that he should pay a visit to him. The *darwesh* was endowed with the power of miracle (*karāmah*) that his dreams would always prove true. While on his way to visit Mirah Girāmi, he stayed at a place where, when he fell asleep, he heard in his dream that Mirah Girāmi had died. When he woke up, he felt extremely dejected and repented for the long journey to visit the man who was no more in the world. At last he decided to find out his grave in order to pay homage to his memory and recite the *fātiḥah*. People who heard him inquiring about his grave were stunned and told him that Mirah Girāmi was alive; how was it that he was inquiring about his grave? The *darwesh* stood puzzled and said to himself as to why that dream of his had proved false. He, however, went to Mirah Girāmi and offered him the customary *salām*. His *salām* was properly replied and he was told that his dream was actually true, because he (Mirah Girāmi) always kept himself absorbed in *dhikr* but that night he had fallen asleep, and it was announced throughout the world that Mirah Girāmi had passed away.

## MAJLIS 18

Thursday, the thirteenth of Jamādī al-Ākhir, AH 708

I had the honour of kissing his feet. Fasting was the subject of discussion. In this connection, his holy words were that there was a tradition that Prophet Muḥammad (Peace be upon him) used to keep fast for three days in a month but it was not known which those three days actually were. Then, he said that one of the devoirs of *darweshī* is to keep fast for a period of one-third of the year, i.e., for four months in a year. This was further elaborated by the remark that those four months had been classified as observing fast continuously for three months excluding the months of Muḥarram and Dhil-Ḥijjah, in each of which they should fast for ten days, and, as for the other ten days those were to be from amongst the sacred and sanctified days of other months. Thus, it came to four months, i.e., one-third of the year. He also remarked that those days were earmarked in a different way also, i.e., if two days in each week were fixed as fasting days, for example: if Mondays and Thursdays were reserved for fasting, that would also amount to the one-third of a year.

The conversation continued and something was talked about fasting continually (on all days of the year). He said: "The Prophet has observed *من صام الدهر لا صام ولا أفطر* and then *من صام الدهر ضيق عليه جهنم وعقد التسعين*. Apparently, the two traditions seem contradicting each other; but they conform to each other in this way: The first tradition means that he who always remained in the state of fasting, i.e., he who fasted even on the days of 'Īd<sup>18</sup> and *tashrīq*,<sup>19</sup> as a matter of fact, did not fast at all; nor did he break the fast. And the second tradition may be interpreted in the manner that the person who always keeps fast excepting the five days, i.e., the two days of 'Īd and the three days of *tashrīq*, the Hell becomes too narrow for him just as the number Ninety could not be accommodated on finger tips. In other words, the Hell has no place for him as in the knot of the Ninety there cannot be room for anything else".

This was followed by the remark of the Khwājah (God remember him with His blessings) that he who was in the habit of always keeping fast, became used to it, and did not feel any of the rigours involved therein. Hence, fasting in which *nafs* was subjected to more severity, was more rewarding (in the eyes of God); and that was known as *Dā'ūdī Rōzah* (Dā'ūdī Fast), meaning fasting on alternate days.

## MAJLIS 19

Wednesday, the nineteenth of Jamādi al-Ākhir, AH 708

I had the honour of kissing his feet. That day His Holiness asked me to perform *namāz*, consisting of ten *rak'ats* with five *salāms*, after each afternoon prayer (*ṣalāt-i-zuhr*), and recite in those ten *rak'ats* the last ten *sūrahs* of the *Qur'ān*. Then, he said that that *ṣalāt* was known as *ṣalāt al-Khidr* (صلوة الخضر). It was authoritatively believed that if a person was punctual in performing it, he would meet Ḥaḍrat Khidr. This was followed by the indication of the main *sūrahs* to be recited in the *sunnat rak'ats* of the prayer. The arrangement was like this:

1. *Fajr* (morning prayer): After *Fātiḥah* 'The Expanding',<sup>20</sup> and 'The Elephant'.<sup>21</sup>
2. *Zuhr* (afternoon prayer): In the four *sunnats* from 'The Unbelievers'<sup>22</sup> up to 'Purity of Faith'.<sup>23</sup> This is before the *fard namāz*, after which in the two *sunnats*, *Āyah al-Kursī*<sup>24</sup> and *Āman ar-Rasūl*<sup>25</sup> are to be recited.
3. 'Aṣr (evening prayer): From *Zilzāl*, or Convulsion<sup>26</sup> up to *Takāthur* or Piling up.<sup>27</sup>
4. *Maghrib* (sunset prayer): In the two *sunnats*, 'The Unbelievers' and 'Purity of Faith'.
5. 'Ishā (night prayer): In the four *sunnats*, *Āman*

*ar-Rasūl, Āyah al-Kursī, Shaheda al-Allāh*<sup>28</sup> and *Qu! Allāhumma Mālik al-Mulkey*,<sup>29</sup> and after *fard* in the two *sunnats* 'The Unbelievers' and 'Purity of Faith'. In the three *witr rak'ats*, 'The Power',<sup>30</sup> 'The Unbelievers' and 'Purity of Faith' be recited.

## MAJLIS 20

*Thursday, the twenty-seventh of Jamādi al-Ākhir, AH 708*

I had the honour of kissing his feet. The subject of conversation was patience *par excellence*, meaning that people, instead of mourning the death of their kith and kin, ought to show utmost restraint and forbearance. And that is liked by God. Weeping and crying and loud lamentations are not good. He continued, "It is said that Hippocrates had twenty sons. One day, as they were all sitting under one roof, it so happened that the structure caved in and all the twenty were killed. When the news was brought to Hippocrates, he displayed unusual restraint and perseverance and none could find out from his face that such a calamity had befallen him". Similarly, he narrated the anecdote that when Majnūn was told that Lailā had died, he instantly said: "I am to be punished; why should I hold someone as a friend who is not immune from death?"

Now it was night and it was a Friday night. A woman approached him and she was initiated amongst his *murids* by way of *bai'ah*. The Shaikh spoke a good deal about the reward of the virtue and chastity of women. He further told the audience that in Indrapat there was a lady called Bibi Fāṭimah Sām.<sup>31</sup> She was modest and virtuous to such an extent that once Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) had remarked that that lady was really a man sent (to this world) in the form of a woman. Then he observed that when *darweshes* prayed to God, invoking Him in the name of virtuous men and women, first of all they mentioned

the virtuous women as they were very few. He continued in the same strain and remarked: "If a lion comes out of the jungle, nobody bothers about its being male or female. This means that human beings, whether male or female, were to be known because of their being righteous and devoted (to Allāh)". He also recited the following couplet on the subject of virtue and excellence of the devout and the abstinent:

گر نیک آیم مرا از ایشان گیرند  
در بد باشم مرا بدیشان بخشند

If I am good and righteous,  
Be I counted as one of them.  
And, if I am bad, be I forgiven  
In the name of thier piety.

### MAJLIS 21

*Saturday, the thirteenth of Rajab, AH 708*

I had the honour of kissing his feet. He asked me about the people in whose company I spent most of my time. I named a few of his *murīds* and friends, and said that I spent most of my time in their company. He commended this and recited the following lines:

با عاشقان نشین و غم عاشقی گزین  
با هر که نیست عاشقی کم شوبا و قرین

Keep company with lovers.  
And voluntarily choose the grief of love;  
Keep away from those who have never  
experienced the pangs of love.

Then, he said that the couplet was from Shaikh Abū Sa'īd Abul-Khair. He also observed that it was customary with



*mashā'ikh* to ask first about the company a person kept if they were kind enough to know his state of (spiritual) affairs, so that it could be ascertained what type of a person he was.

This was followed by his mentioning the benefit of *lailat-ur-raghā'ib* ( لَيْلَةُ الرَّغَائِبِ ). He said: "*raghā'ib* ( رَغَائِبِ ) is plural of *raghubah* ( رَغِيْبِه ), which, in *ṣūfi* terminology, means a good deal of supererogatory acts of devotion. Whosoever performs the *namāz* known as that of *lailat-ur-raghā'ib*, he will not die that year. There was a man who always performed this *namāz*. But the year he died, he could not make it and died in the daytime on the day which was to be followed by the *lailat-ur-raghā'ib* that year".

That day the Shaikh talked a little about the *namāz* known as that of Ḥaḍrat Khwājah Owais Qarani and remarked: "This *namāz* is performed on the 3rd, 4th and 5th of the month of Rajab, adding that there are different traditions in this regard. Some people say that the dates are the 13th, 14th and 15th and, according to some, they are the 23rd, 24th and 25th". Then, he spoke very highly of the reward and excellence of this *namāz*, and narrated the story of a *dānishmand* of Madrasah-'i-Mu'izzī, known as Mawlānā Zainuddīn. "Such persons", he said, "were rare. Any problem that people brought to his notice was solved by him immediately and to the full satisfaction of the inquirer. If there occurred a discussion on the subject, he discussed it wisely. One day people asked him as up to which standard he had studied. The *dānishmand* frankly admitted that he had not studied anything, and had never been a student of any teacher. It so happened that when he grew old, he once performed the *namāz* of Ḥaḍrat Owais Qarani and prayed: 'O Allāh, I have grown old and I have not been able to learn anything. O my Lord, teach and give me some knowledge'. He added: 'Allāh the Almighty, as a blessing of that *namāz*, opened the gate of knowledge to me. Now if there is a problem, difficult and intractable for others, I am able to analyse and explain it in plain and intelligible terms'." After this, he told us that there was a *namāz* for the longevity (of

life), which was also performed in the month of Rajab. In this connection, he stated that Shaikh Badruddin Ghaznavi (May God bless him) always performed that *namāz*. But he had heard it from Shaikh Nizāmuddin, son of Shaikh Diyā'uddin Pānipatī, that the year Shaikh Badruddin Ghaznavi was to die he had discontinued to perform that *namāz*'. On having been asked as to why he was neglecting it that year, he replied that he thought his end was near at hand. The same year, he departed (from this world).

## MAJLIS 22

*Tuesday, the twenty-third of Rajab, AH 708*

I had the honour of kissing his feet. The conversation was about the Ka'bah, ritual visits (of the believers) to it and its possible desecration. He told us that the Prophet (Peace be upon him) had said that people would desecrate the Ka'bah two times. The third time when its desecration would be intended, it would be lifted to Heaven and this would happen during the last days (of the existence of the world), after which the *qiyāmah* (the Resurrection) would take place. And, this would happen in this way — when the Resurrection would be nearer, idols would be installed in the Ka'bah and the women of Awsī tribe would come and dance before those idols. Then they (angels) would take the Ka'bah to Heaven.

## MAJLIS 23

*Saturday, the eleventh of Sha'bān, AH 708*

I had the honour of kissing his feet. Asking me to come forward, he commanded me to keep myself ever engaged in devoutness, prayer, litanies, etc., and if, along with all this, study of the books of *mashā'ikh* was also undertaken, it was all the more better and rewarding. All this amounted to instructing me that there should be no waste of time. Then,

I was especially honoured by him with a *durrā'* and a *kulāh*. Praise be to God, Lord of the Universe.

## MAJLIS 24

*Saturday, the twenty-fifth of Sha'ban, AH 708*

I had the honour of kissing his feet. The subject of discussion was the recitation of the *Qur'ān* while standing in prayer during the night, i.e., *qiyām-i-shab* (قيام شب), and together with the group of people who offered it in *masjid*. This servant of his most humbly asked him how was it if they performed this prayer in their houses? He remarked that reciting one *siparah* at one's own place was far better than reciting the whole of the *Qur'ān* in the *masjid*. After this the conversation turned to a person of Dimashq (Damascus), who spent the whole night awake in the *masjid* and kept himself engaged, standing in prayer with the hope that people, impressed by his piety, would bestow upon him the title of *Shaikh-ul-Islām*. The *Khwājah*, with tears in his eyes, said: "First of all burn *Shaikh-ul-Islāmī* (the status of *Shaikh-ul-Islām*), then set the *khānqāh* on fire and lastly yourself". In continuation of this, he narrated the anecdote: "There was a vendor of provisions (God bless him). He kept on fasting for a period of about twenty-five years and nobody knew this about him. Even his family remained completely unaware of his state of affairs. If he was in the house he pretended as if he had eaten something at the shop and there (at the shop) he told the people that he had taken his meals at home". Then, the *Khwājah* remarked that the point herein was that one should be sincere in one's intentions, because people had an eye on actions while God noticed the intentions. If the intention was to seek the pleasure of God, even a little action was commendable. This was followed by the narrative: "The *Masjid-i-Jāmi'* in Dimashq has very large endowment and its *mutawalli* is so influential and powerful that one could say that he is another ruler in the realm. Whenever the king is in need of money, he has to borrow it

from the *mutawalli*. Once it so happened that a *darwesh* started rigorous spiritual exercises and prayers in the *masjid* with an eye on its *awqāf* and with the intention that his spirituality would be publicized and people would entrust him with the procuratorship of that rich endowment. (With this purpose in mind) he continued his prayer and performed devotional exercises for quite a long time. But nobody took any notice of him till, at last, one night he felt extremely repentant for his hypocrisy, and made a covenant with God that thenceforward he would pray only to achieve His pleasure and would never entertain any idea of worldly gain. He was sincere in his vow and after making this covenant with God, he started praying with pure and sincere intentions. Soon he was requested to become the *mutawalli*. But he declined the offer and said that he had given up the idea of being appointed as *mutawalli*. 'Yes, once he very much desired it, but now when he was for Renunciation it was given to him'. Thus, he declined the offer once for all, kept himself devoted to the worship of Allāh and never defiled himself with that (sin)".

## MAJLIS 25

*Friday, the ninth of Ramadān, AH 708*

I had the honour of kissing his feet. One of those present said that there was a man, virtuous and keenly desirous of seeking the company of *darweshes*. He asked him why he did not present himself in the service of the Khwājah and become his *murid*. He replied that once he had gone there with the intention of contracting *ba'ah* at his hand, but there he saw a long piece of fine cloth spread over there and also kindled candles to illuminate the place. That disappointed him, and he felt his faith in him shaken. When the Khwājah heard this, he looked towards us and asked as to when it was that such things were available in his house. Then, he smiled and said that as the man was not destined to be bestowed upon the riches of *ba'ah* at his hand, it so appeared to him. I said that even if there were food and

candles, it was not understandable to have one's faith in a *shaikh* changed and shaken. He, however, pointed out that for some people little things were enough to shake their confidence and faith. On the other hand, there were persons of firm belief and strong bonds of discipleship. Afterwards, the conversation, for a while, turned to the subject of perseverance in the observance of the command of the *pīr*. The Khwājah said: "Once it so happened that Shaikh-ul-Islām Fariduddīn (May his soul be hallowed) raised his hands for invocation, and asked if there was one who could memorize it. I thought that he wanted me to do that. I, therefore, asked him to permit me to preserve the invocation in my memory. He permitted and asked me to recite before him. When I recited it, he made a correction of an *i'rāb* ( اعراب ) asking me to repeat as instructed. I did accordingly, although what I had previously recited did also have some meaning. But I followed the way he had read it, and in a short while the *du'ā* was completely memorized by me. I submitted it to His Holiness that I had preserved the *du'ā* in my mind and if commanded I would recite. He asked me to do that and I repeated it in the same manner. When I left (the *majlis*), Mawlānā Badruddīn Ishāq<sup>32</sup> (God's mercy be upon him) said to me: 'You did the right thing and did it well in reading the *i'rāb* in the manner the Shaikh had asked you to do'. I remarked: 'If Sibawaih<sup>33</sup> and other compilers of the principles of Arabic grammar come and tell me that the way you read the *i'rāb* was correct, I shall never accept their view and shall read it as the Shaikh has commanded me to do'. Mawlānā Badruddīn remarked: 'None of us has these manners and the cultural finesse which you observe'".

Then, something was mentioned about the observance of manners in the presence of the *pīr*. The Khwājah said: "I have heard Shaikh-ul-Islām Fariduddīn (May his soul be hallowed) say that in his whole life it was only once that he had become a bit audacious in the presence of his *pīr*, Shaikh Qutbuddīn (May his soul be hallowed). And it was like this: Once he begged for permission for a *chillah* in order to spend some time in seclusion in devotion to God.

Shaikh Qutbuddin said that it was not at all necessary, as it led to publicity. It had never been the practice of our *khwājgān* (preceding *khwājahs/shaikhs*). He submitted that he did not have the least intention of making himself known to the world. Shaikh Qutbuddin kept quiet. Then, he realized his mistake. Why had he argued the matter with the Shaikh at all? He should have done as the Shaikh had commanded. He was, therefore, deeply repentant for the rest of his life and continuously prayed for the Shaikh's forgiveness".

At the end of the anecdote the Khwājah (May God remember him with His blessings) said: "Once I, too, unintentionally, became a bit bold in the presence of my Shaikh; and it was like this: The Shaikh had a copy of 'Awārif<sup>34</sup> which he read and lectured on individual as well as communal morals. But this copy was so old, its pages so brittle and its script so indistinct that he had some difficulty in reading it fluently. I had seen a good and neat copy of the book with Shaikh Najibuddin Mutawakkil (God's mercy be upon him). I was reminded of that and said that Shaikh Najibuddin had a good and authentic copy of the book. This annoyed him, and for a while he kept quiet. Then he remarked that as if the *darwesh* was not capable enough to make a correct reading from a bad copy (of 'Awārif). He repeated this twice or thrice. I could not understand what the Shaikh really meant by that remark. Had I intentionally said what I had said, I would have thought that that was related to my comment (about the old copy of 'Awārif). I immediately stood up and, removing my turban and cap from my head, touched the Shaikh's feet and (with all humility at my command), submitted that (I seek refuge in God) I had never meant any allusive reference to the copy in the use of my *makhdūm*. Since I had seen a good copy of the book, I wanted only to mention it and had nothing else in my mind. But the more I offered my apologies the more I found the expressions of annoyance on his face. When I left the *majlis*, I did not know what to do. I prayed to God that none else be faced with such bleak and sombre day. Disturbed

(mentally) and tormented (spiritually) I left the *majlis* till I reached a well. I thought I should jump into it. But it occurred to me that I was just a beggar of no consequence and almost dead and should consider myself as dead. But that act of cowardice and infamy might be alluded to someone else. Lamenting and crying in the same condition, I hastened towards a jungle, away from the people's eyes. It was only God who knew the predicament I was in at that time. However, when the Shaikh's son, Shihābuddīn, with whom I had a relationship of deep friendship, was informed of the spiritual agony I was in, he went to the Shaikh and gave him a true account of my distress and anguish. The Shaikh sent his son, Muḥammad,<sup>35</sup> to take me to him. I went and placed my head at his feet. He was pleased. Next day I was called by him in his presence and was told that it was all to educate and lead me toward the degree of perfection of my spiritual 'state'. That day I heard the Shaikh say that the *pīr* was for the *murīd* what a bride-dresser<sup>36</sup> was for the bride. Then, he honoured me with a *khil'at* and a special robe of his. All praise to God, Lord of the Universe".

## MAJLIS 26

*Wednesday, the twenty-first of Ramaḍān, AH 708*

I had the honour of kissing his feet. The conversation started with endeavours in the act of devotion. His holy words, in this regard, were: "When a man takes upon himself to dedicate all his acts as worship of God, this may appear difficult in the beginning. But his perseverance and his sincere plunge into (the world of) spiritual endeavours are eventually made fruitful and easier by the divine grace (*tawfiq*). This is the case with every piece of work. It first appears difficult but once it is undertaken and pursued sincerely, it becomes easier". This remark of his was followed by the narration of an anecdote. He said: "Shaikh Najībuddīn Mutawakkil wished to have *Jawāmi' al-Hikāyāt*<sup>37</sup> (جوامع الحكایات) transcribed but his resources

were very limited. It was almost impossible for him to hire a scribe and get the book copied. If a scribe was available, there was not enough money to pay for his wages; and if he could purchase paper, he did not have sufficient money to pay for the transcription and other material. However, one day it so happened that a scribe named Ḥamīd came to him. Shaikh Najībuddīn told him that for long it had been his desire to have *Jawāmi' al-Ḥikāyāt* transcribed. But there seemed to be no way out. Ḥamīd asked him if, at the moment, he had some money on him. The Shaikh told him that he had only one *diram*. Ḥamīd asked him to hand it over to him. He went and purchased some paper and started transcribing the book. It can be easily guessed how much paper that one *diram* might have fetched but, as the work had been started, *futūḥ*<sup>38</sup> (gifts) began pouring in. It was all quite unexpected. In short, this gratuitous income amounted to so much that it became sufficient for the scribe's wages as well as for all the necessary material needed therefor. Soon the book was beautifully transcribed. Thus, once the work was started it came to be ultimately completed".

Then, for a while, the conversation turned to the attractive personality and good qualities of Shaikh Najībuddīn Mutawakkil. His selfless devotion and sincere faith were also mentioned. The Shaikh said: "Once when I was present in his *majlis*, I looked towards him and requested him to recite *Sūrah-'i-Fātiḥah* with the intention that I was appointed as a *qādī*. He remained silent, I thought that, perhaps, he could not hear my request. So, I repeated it. Again there was no reply or reaction from him. But, when I said it again, he laughed and advised me not to be a *qādī*, asking me instead to become something else". At the end the Khwājah (God remember him with His blessings) said that he had such an aversion to the post of *qādī* that he did not recite the *Sūrah-'i-Fātiḥah* as requested by him.

This was followed by the Shaikh's mentioning of the subject of divine forgiveness. He said: "There is a *ḥadīth* that if a man has only one *diram* in his purse and he puts his



hand into it to take it out, and, it being stuck to a corner of the purse, he does not find and thinks that it is lost, he feels sad and afflicted. But, God will forgive him for his poverty and empty-handedness". He further said: "This forgiveness is not meant for the man who is rich and has a large sum, out of which he loses one *diram*, for he would not feel as sad and afflicted as the one who had only one *diram* on him. On the other hand, there is a person who has only one *diram* and is deprived of it; he feels sad and the Almighty Lord favours him with His forgiveness and benevolence". That day was the day of the unveiling of this spiritual secret and also that of his giving me *·khil'at* and a special gift of a pair of shoes. All praise to God, Lord of the Universe.

### MAJLIS 27

*Wednesday, the twenty-eighth of Ramadān, AH 708*

I had the honour of kissing his feet. Luckily, he was at the vestibule of the balcony at that time. The door of the staircase (to go upstairs) was quite near. When this servant of his saluted and paid his respects, the Shaikh nodded and gestured to sit at the same place, near the door of the staircase. I did accordingly. The door was open, but again and again its panels closes in and opened because of the wind. I held them with my hands so that they might not close in again. After a while he looked towards me to find the panels of the door held by me. He asked why I had caught hold of them. I submitted that I had the door in my hand; how could I leave it (and go elsewhere)? He smiled and said: "You have caught hold of the door; hold it firmly". Then he told that Shaikh Bahā'uddin Zakariyā (God bless him) had remarked many a time that one should not go from door to door and show inconstancy (in one's love), adding that one should hold oneself to one place and hold it fast and remain steadfast. This discourse was followed by an anecdote: "One morning a *dīwānah* (perhaps, divinely possessed) was standing in front of a gate. When the gate opened, a large number of people came out and started going in different

directions. Some took to the right, some to the left and some of them went straight ahead. The *dīwānah* saw this and said that the people seemed perplexed and were going in different and opposite directions and this would lead them nowhere. If all were united and went in one direction they would have reached their goal". Then, eating little and advantages and disadvantages of eating to one's fill was the subject of discussion. In this regard his holy words were: "Except in two cases, no one is permitted to take his meals to his fill. Of these two, one is he who has received a guest. If he has already taken his meal, he should eat some more for his guest's sake; and the other is he who is fasting and does not have anything to eat at the time of *saḥarī*. It is permissible for him to eat the evening meal to his full satisfaction". Then, for a while, he spoke about *du'ā'-i-māthūrah*<sup>39</sup> ( دعاء ماثورة ), saying: "If anybody is afflicted, finds himself in an unbearable condition and there is no way to get relieved of that affliction, then on Fridays, between the *'aṣr* and *maghrib* prayers, he should not do anything else and keep himself engaged in the recitation of the three names in one breath. They are *Yā Allāhu*, *Yā Raḥmānu*, *Yā Raḥīmu*. It is hoped that (with God's grace) he will be extricated from the afflictions".

## MAJLIS 28

*Saturday, the eighth of Shawwāl, AH 708*

I had the honour of kissing his feet. It was the day when this most humble servant of his had submitted to him that he wished to collect his *malḥūzāt*. The occasion was proper and seclusion complete and quiet. I paid the customary respects and said to him that I wished to say something. If permitted, I would speak. He asked me to speak. I said: "It is more than a year now that I have been in the service of your exalted holiness. Since the day I had the honour of kissing your feet (for the first time), I have been writing down all *fawā'id* (morals) that I have heard from Your Holiness either by way of sermons, exhortations and admonitions or as inducement

to devotional acts, anecdotes and 'states' (*aḥwāl*) and 'stations' (*maqāmāt*) of *mashā'ikh*. In short, all your discourses which reached my ear and which I thought to be nourishing for mind and soul, no matter in whatever context they might have been, I have recorded them according to my understanding with the intention of making them a model and a guide for a miserable, and distressed person like me. I have recorded them all the more because Your Holiness has often asked us to study the books of *mashā'ikh* and try to understand their symbolic references in regard to *sulūk*. And I do not consider any *malfūzāt* better and more precious than this soul-refreshing record of discourses of my *makhdūm* (مخدوم). Whatever I heard from your holy tongue, I have collected them all and till now have not disclosed them to anybody; now I wait for your command". When the Khwājah (God remember him with His blessings) heard my request, he narrated the story: "When I had the opportunity to present myself before Shaikh-ul-Islām Fariduddīn (May his soul be hallowed), it had also occurred to me that whatever I would hear from his holy tongue, I would record it. The very first day when I had the good fortune of kissing his hand, the Shaikh recited the following:

اے آتشِ فراقِ دلہا کبابِ کردہ  
سیلابِ اشتیاقِ جانہا خرابِ کردہ

Countless hearts are grilled  
On the ambers of separation (from you).  
Countless lives have been rendered desolate  
By the torrents of yearning (for you).

I myself wished to say what a deep longing I had to bring myself to his feet, but a sort of awe gripped me. I had hardly uttered that there was a burning desire in me to come and kiss his feet, he realized my fear in his presence and remarked: لکل دَاخِل ذَهْنَةٌ (All newcomers are struck with

awe). In short, what I heard from the Shaikh that day, I wrote it down on my return to my place. Then, it became a usual practice with me that what I heard from him I recorded it. I told the Shaikh also about this. Later, whenever he narrated an anecdote or expressed a delicate point through an allusion, he inquired about my presence. If I was absent, he would repeat the *fā'idah* (moral) which he had mentioned earlier in my absence".

After this, the Khwājah (God remember him with His blessings) said that during those days he noticed a *karāmah* (wondrous thing): A man gave him some sheets of white paper bound in book form, on which he started writing the *fawā'id* heard from the Shaikh, and on the top he inscribed:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ  
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ

Glory to Allāh, all praise is due to Allāh alone, there is no other god except Allāh, Allāh is Great, the strength to shun evil and to do good deeds is only from Allāh the Great.

Thus, whatever he heard from the Shaikh, he took them down and that collection (*malfūzāt*) was still with him.

Then, after narrating this he inquired if I had brought those pages which I had written. I replied in the affirmative. He asked me to give them to him. I placed six scrolls of written paper in his holy hands. He honoured me by going through them and commended my efforts. All the places where he looked into, he praised and expressed his approval. Two or three places were left blank. He asked me as to why I had done that. I submitted that I had been unable to comprehend some of the words. He was kind enough to repeat those words and all the blanks were thus filled up. That day his kindness, affection, sympathy and love for the distressed was expressed in this way. All praise

to God, Lord of the Universe.

Then, for a while, he discoursed on the subject of mercy and benevolence of the Almighty Who sometimes acts contrary to what people desire. This wise remark was followed by this narrative: "One of the Caliphs of Baghdad put a young man in prison. His mother, distressed and crying, approached the Caliph and besought him to free her son. The Caliph told her that his order was to keep the young man in prison as long as the caliphate remained in his house. The old woman heard this with tears in her eyes and looking up towards the heavens cried out: 'O God! This is the Caliph's order; what is your order, O my Lord?' The Caliph was told about the old woman's wailing; he changed his mind and ordered for the release of her son. Then, he gave him (the young man) a precious horse and asked his retinue to have him seated on it and take him around Baghdad along with people ahead of him, announcing: 'Contrary to the decree of the Caliph, this young man is set free by the grace of God. Contrary to the wishes of the Caliph, this young man is the gift of God'".

Then, the conversation turned to the subject of *pīr's* generosity and *murīd's* capability. In this connection, he narrated the anecdote: "Among Shaikh Farīduddīn's *murīds* there was a man named Yusuf. One day, a bit angrily, he started saying to the Shaikh: 'I have been in your service for a number of years. People came, got something out of your generosity and went away, although I deserved most'. He also said other things in the same strain. The Shaikh-ul-Islām remarked: 'It is not I who have failed you; you should show some merits of your own. Moreover, I wish to be generous to you but if it is not the will of God, what then can I do?' The *murīd's* complaints, however, continued. In the meantime the Shaikh saw a small boy. He asked him to bring a brick from the pile of bricks, stacked not far from him. The boy went and brought a full-size brick for him. The Shaikh asked him to bring another for one of his friends, seated close to him. The boy again brought a brick of the same size and put it before the person he had pointed out.

The Shaikh, then, asked him to bring a brick for that friend of his (pointing out towards Yusuf). The boy brought a half-size piece of brick and placed it before Yusuf. The Shaikh said to him: 'Now what could I do? I wanted to be indiscriminate. But when your fortune is only this much, accountability does not lie with me' ”.

## MAJLIS 29

*Thursday, the twentieth of Shawwāl, AH 708*

I had the honour of kissing his feet. The Khwājah spoke of Shaikh 'Uthmān Ḥarbābādī (God's mercy be upon him). He said that he was a saintly person and a commentator of the *Qur'ān*. He lived in Ghaznin and earned his livelihood by selling a kind of vegetable preparation, cooked in a pot, out of beet-root and turnip. Then, the Shaikh, referring to Ḥadrat Mūsà, uttered these holy words in regard to the blessings from the Invisible:

حق بہ شبان تاج نبوت دید  
در نہ نبوت چه شناسد شبان

God crowns a shepherd with prophethood, otherwise, a shepherd does not even know what prophethood is.

This was followed by a description of the 'state' Shaikh 'Uthmān was passing through. If a buyer approached him, whatever he had in his pot he gave it to him and accepted the coin from him even though it could be a counterfeit one, and did not say anything about it. When the people came to know that he did not differentiate between genuine and counterfeit coins, he started getting more counterfeit coins. But he did not cease to sell the preparation. When his last days approached, he looked up towards the heavens and said: "O God, you know it very well that people used to give me counterfeit coins, but I accepted them as genuine ones. I never turned down anyone's demand for the preparation I

used to sell. Similarly, if my devotion to You has been insincere (counterfeit in character), be kind and merciful to me and do not reject and return it to me as something unworthy of Your Good Grace". In the same strain the Shaikh said: "Once a *darwesh* absorbed in a 'spiritual state' came to him and asked for the vegetable preparation from his small cauldron. As Shaikh 'Uthmān (God's mercy be upon him) took out the gravy with his skimmer, the *darwesh* found it full of pearls and observed that it was of no use for him. Shaikh 'Uthmān again put the skimmer in the pot, but this time it was full of gold. The *darwesh* remarked that the gold was stone and the pearls gravel to him. He asked him to give him something that he could eat. The Shaikh tried again and got for him the same preparation that he had actually made. When the *darwesh* noticed this 'state' of his, he advised him to disappear and be no longer there. After a few days Shaikh 'Uthmān passed away". Then, the Khwājah (God remember him with His blessings) remarked: "If in such matters there is an exposé (of some spiritual secrets) on the part of a *darwesh*, he should disappear and conceal himself from people. Hakīm Sanā'i says:

پیش منما جمال جاں افروز چوں نمودی برو سپند بسوز  
 آں جمال تو چیت مستی تو واں سپند تو چیت ہستی تو

Do not reveal your bewitching beauty before anybody; If it is made to glitter, go and burn seeds of *sipand*. What is, after all, your bewildering beauty but your own bewilderment (arising out of the contemplation of God)? And what is that *sipand* but your own existence?"

The recitation of Sanā'i's verse was followed by the Khwājah's remark that from the *awliyā'* who were in a state of *sukr* (intoxication) whatever came out, was because of their bewilderment (arising out of the contemplation of God).

But, as for the prophets, they were people of *sahw* (Sobriety, Wakefulness). To Ḥakīm Sanā'ī, it was a state of intoxication; and once the secret was revealed, there should not be delay in leaving the world. Sanā'ī expressed this in these words:

آں جمال تو پیت مستی تو  
واں سپند تو پیت ہستی تو

Then, his holy words were that for a man (of God) *kashf* (unveiling of the secret) and *karāmah* (miraculous deeds) were obstacles in his way to progress towards the divine goal. Stability and constancy were symbols of Divine Love. All praise to God, Lord of the Universe.

### MAJLIS 30

*Monday, the twenty-third of Dhu'l Qa'dah, AH 708*

I had the honour of kissing his feet. A young man came in. The Khwājah (God remember him with His blessings) asked him as to who his grandfather's *pir* was. He replied that his grandfather was the *murīd* of Shaikh Jalāluddīn Tabrizī.<sup>40</sup> The Khwājah observed that Shaikh Jalāluddīn allowed only a few persons to contract *bai'ah* at his hand and become his *murīd*, and that was the case with Qāḍī Ḥamiduddīn Nāgaurī also. Mawlānā Burhānuddīn Gharīb who was present, asked the Khwājah as to why they were so hesitant in having *murīds* when their saintliness was confirmed by their Shaikhs and their status of being Shaikhs was divinely ordained. The Khwājah said that if they did not encourage people to become their *murīds*, it did not mean that there was any inadequacy in their saintliness or they were imperfect in their piety. Then, he elaborated this and said: "Try to understand it with an example: Suppose there are two persons whose virility is beyond doubt. But one of them has got his progeny and the other has no sons and daughters: yet, it cannot be said that this other person is not



potent or there is some deficiency in his virility. And there have been quite a good number of persons like this. Similarly, there have been prophets also, whose 'ummah (people) is constituted of only one person. It is said that on the day of Resurrection (*qiyāmah*) each prophet will be seen with his 'ummah. There will be a large 'ummah behind some prophets while some prophets will have less people with them. And there will be a prophet with only one person as his 'ummah. But this would make no difference, and would not amount to any flaw in his prophethood. The same is the case with the Shaikh and the *murids*'.

### MAJLIS 31

*Sunday, the twenty-ninth of Dhu'l-Qa'dah, AH 708*

I had the honour of kissing his feet. The subject of conversation was *samā'* ( سماع ) and *wajd* ( وجد ). His Holiness remarked, "The ninety-nine names of God recited by the devotees in His praise include *al-Wājid* ( الْوَّاجِدُ ), *al-Mājid* ( الْمَاجِدُ ); *al-Wājid* means *al-Ghanī*; *wājid* is also derived from *wajd* and means one who bestows *wajd*. In the same way, *Shakūr* is also one of His names, and *Shakūr* is he who feels obliged and expresses his gratefulness. But, here *Shakūr* means God who accepts and approves of the gratefulness of His servants. Likewise, *al-Wājid* also apparently means one who sings and dances in ecstasy. But this meaning is blasphemous insofar as it implies an attribute of God. Here *Wājid* means the Bestower of *wajd*'.

Then he talked about Shaikh Shihābuddīn Suhrawardī and remarked that he had never heard *samā'*. Shaikh Najinuddīn Kubrā<sup>41</sup> (God's pleasure and mercy be with him) had once remarked that Shaikh Shihābuddīn was blessed with everything permissible and possible for a man except a liking for *samā'*.

Shaikh Shihābuddīn, he said, remained completely absorbed when he offered his prayers and performed other

devotional acts. Once it so happened that Shaikh Awḥad Kirmānī<sup>42</sup> (God's mercy be upon him) visited Shaikh Shihābuddīn. The Shaikh wrapped up his prayer-mat and put it under his knees. The *mashā'ikh* (saints) consider this a mark of great respect and reverence. However, when it was night, Shaikh Awḥad asked for arrangements for *samā'*. Shaikh Shihābuddīn called for the singers (*qawwāls*) and had everything arranged for the *majlis-i-samā'*; and he himself, retiring to a corner, started his *dhikr* and other devotional prayers and remained fully absorbed in them, completely oblivious of what was happening at the *maqām-i-samā'*. In the morning the steward of the *khānqāh* presented himself before Shaikh Shihābuddīn and submitted that last night there was *samā'* and arrangements had therefore to be made for the breakfast of the whole group. The Shaikh inquired whether *samā'* was really held last night. He replied in the affirmative. The Shaikh said that he did not know about it. After this, the Khwājah remarked: "One should note the deep absorption of Shaikh Shihābuddīn in his prayers and *dhikr*. How he remained so much occupied with his interest (i.e., devotion to the Almighty) that the overwhelming environment created by *samā'* was unable to distract him from his own 'state' ! In the intermission when there was no singing, those present in the *majlis-i-samā'* heard the Shaikh reciting the *Qur'ān*. It is to be noted and appreciated that to what an extent the Shaikh's deep devotion to his *dhikr* made him oblivious of everything around him".

Then, for a while, the graveyards and holy tombs of Lahāur (Lahore) was the subject of conversation. His Holiness told us that quite a good number of saintly persons were buried at Lahāur and asked me if I had been to that city and paid respects to the graves of Shaikh Ḥusain Zanjānī and other *awliyā'*. He told us that Shaikh Ḥusain Zanjānī and Shaikh 'Alī Hujwīrī<sup>43</sup> were the *murīds* of a *pīr* who was the *Qutb* of his time. Shaikh Ḥusain Zanjānī lived at Lahāur and had spent quite a long time there. Then, their *pīr* asked Shaikh 'Alī Hujwīrī to go to Lahāur. He submitted to him

that Lahāur was the abode of Shaikh Ḥusain Zanjānī. But he was still asked to leave for Lahāur. In observance of his *pir*'s command he did it and arrived at Lahāur at a night, in the morning of which he found that Shaikh Ḥusain Zanjānī had died last night and he had to participate in his funeral rites.

This was followed by the Khwājah's observations about poetry, in the course of which he said: "The poetry of some *mashā'ikh* like Shaikh Awhad Kirmānī, Shaikh Abū Sa'id Abul-Khair and others (God's mercy be upon all of them) is very good, and among them Shaikh Saifuddin Bākhirzi is particularly to be mentioned as he had a good knowledge of all the sciences. His *murīds*, therefore, once asked him why he did not write a book as every Shaikh had at least a book or compilation to his credit. He replied that each couplet that he had composed was equivalent to a book".

The same day this humble and always hopeful servant of his was asked to offer two *rak'ats* of *namāz-i-ishrāq* ( نماز اشراق ) in the manner that in the first *rak'at* after the *Fātiḥah* (the Opening) *Āyah-al-Kursī* ( آية الكرسي ) up to *khālidūn* ( خَالِدُونَ ) and in the second *Āmanar-Rasūl* ( آمن الرسول ) till the end of the *sūrah* and *Allāhu Nūr as-samāwāt-i-wa al-ard* ( الله نور السموات والأرض ) up to 'alim<sup>44</sup> ( علیم ) are to be recited. After this, he told me how to offer the two *rak'ats* of *isti'ādḥah*; in the first *rak'at* after the *Fātiḥah*, *Sūrah al-Falaq* (Daybreak) and in the second after *Fātiḥah*, *Sūrah an-Nās* (Men). Then two *rak'ats* of *istikharah* ( استخاره ) were also advised to me; and those in this way: In the first *rak'at* after the *Fātiḥah*, *Sūrah al-Kāfirūn* (The Unbelievers) and in the next after *Fātiḥah*, *Sūrah al-Ikhlās* (Purity of Faith). All this was followed by his telling the invocations and benedictions after offering each set of these two *rak'ats*. He also said that still there were two *rak'ats*, about which he would speak to me later. As he said all this, I saw tears in his eyes. He told me that the day Shaikh Farīduddīn (May his soul be hallowed) asked me to say *namāz-i-ishrāq*, he also told me about those six *rak'ats* and said that there were two *rak'ats* more, of which he would apprise me later.

**MAJLIS 32**

*Thursday, the eleventh of Dhi'l Hijjah, AH 708*

I had the honour of kissing his feet. The discourse concerned the etiquette and devoirs of *majlis*, the manner of coming to the Shaikh's presence and taking a place in his circle. He remarked: "The etiquette of a *majlis* is that when one comes to a *majlis*, one should occupy a place wherever one finds it vacant. It means that when people visit their *pirs* and find themselves in their *majlis*, they should not bother themselves about the place they wish to occupy. Wherever they find room, they should make themselves seated there, for that is the place for persons who come late".

Then, he said: "Once when the Prophet (Peace be upon him) was seated at a place and his Companions were sitting around him as in a *ḥalqah*, three persons arrived there; one of them saw a little gap in the *ḥalqah* and immediately sat down there; another did not find any place in the *ḥalqah* and had to sit behind the people; the third person turned away his face (from the *ḥalqah*) and went back. After a while, the Prophet (Peace be upon him) said to his Companions: 'Gabriel had just come down to inform me that God says that He has taken into His refuge the person who found a place in the *ḥalqah* and that as for the other person who did not find a place in the *ḥalqah* and sat behind it with a sense of embarrassment and modesty. He takes upon Himself his embarrassment and He shall not allow him to be disgraced on the day of Resurrection; and as for the person who went back turning away his face, He says He has also turned away His face from him' ". The Khwājah remarked that it was the good manner and refinement if a visitor took his seat in the *majlis* wherever he found one vacant and unoccupied. If he saw that there was no vacant place in the *ḥalqah*, he should sit down behind it instead of trying to place him in the middle of the *ḥalqah*, for he who did that was cursed and damned.

**MAJLIS 33**

*Sunday, the twenty-first of Dhi'l Hijjah, AH 708*

I had the honour of kissing his feet. The discourse began with the subject of reading (*tilāwat*) the *Qur'ān* and reciting it in a clear melodious voice (*tartīl*) in the manner as described in *aḥādīth* (pl. of *ḥadīth*). The Khwājah said: 'When the reader feel delight and pleasure in reciting a particular verse, he should repeat it again and again in order to be (spiritually) delighted and comforted'. Then, he observed: 'The happiness that one derives from *tilāwat* and *samā'* is of three kinds; it is *anwār* (lights) or *aḥwāl* (spiritual states) or *āthār* (sublime impressions). And these descend respectively on the soul, heart and on the limbs (of the body) from three 'ālam (worlds), the world of God's Dominion, the world of Angels and the world of Almightyness, which is in between the two. This can be further explained in this way: first, *anwār* (lights) descend on the soul from the world of God's Dominion when a person is deeply absorbed in *samā'*; then, whatever happens in the heart (in the form of reflections or in any other form) it is called *aḥwāl* and this mode of feeling descends on the heart from the world of Almightyness. The third stage is that which is reflected in the form of weeping and crying or in any form of agitation. This is known as *āthār* (sublime impressions) which are caused to descend on the limbs from the world of Angels. All praise to God, Lord of the Universe".

This was followed by his observation about *ṣadaqah* (charity). He remarked that for a true and acceptable *ṣadaqah*, five conditions had to be fulfilled; two of them before it was given, two in the process of being given and one after it had been given. The two before it was given, consisted of (1) legitimate earning, and (2) the intention of giving it to a man of good character so that it might not be spent wrongly. The next two, to be taken care of, were (1) cheerfulness, humility and open-heartedness, and (2) complete secrecy in giving it. And the condition to be

observed after the *ṣadaqah* had been given, was that it was never to be talked of or revealed to anybody else. Then, he observed that there were two things: *ṣadaqah* and *ṣudaqah*. *Ṣadaqah* was given exclusively for the sake of God and it was well-known. But *ṣudaqah* was *mahr* (paid to a woman at the time of the marriage contract). However, each of these two was based on truthfulness, love and sincerity of intention. If one wished to marry a woman, he should be loving and sincere to her and this was why the *mahr* introduced between the two was known as *ṣudaqah*; and what was given for God's sake, was also given as a mark of giver's love based on truthfulness and sincere intentions; hence, it was also known as *ṣadaqah*. This explanation of the world *ṣadaqah* was further amplified by mentioning the inspiring example of Amir al-Mu'minin Abū Bakr Ṣiddīq (God be pleased with him). He had forty thousand *dinars* with him and he brought and placed the whole amount before the Prophet (Peace be upon him). The Prophet asked him as to what he had left behind for his family. He replied that for him and for the members of his family God and His Prophet were sufficient. After this, 'Umar bin al-Khaṭṭāb (God be pleased with him) came and placed before the Prophet half of what he had. On being asked as to what he had left for his children, he told the Prophet that he had brought half of what he had and the rest was enough for his family. Then, the Prophet made his comments and indicated their status (spiritual) in respect of what both the Companions had brought to him. Ḥaḍrat Khwājah, at this point, described the *karāmah* of Abū Bakr, and it was this: The day he brought those forty thousand *dinars* for the Prophet, he had put on a garment (made of goat's hair or wool), in which thorns were used as hooks. The same moment Gabriel appeared before the Prophet in the same type of garment. He asked him what dress it was. Gabriel replied that all the angles were commanded that day to don, as a mark of divine acceptance, the same type of garment as Abū Bakr had put on. Then, the Khwājah recited the following verse:

شکرانہ چل ہزار دہند  
باغ و گلیم عشق را بار دہند

As a token of thankfulness to God  
They give forty thousand *dinars*,  
And in this way blanket and thorns  
become insignia of Love.

Then the Khwājah discoursed on *ṣidq* (صدق : honesty and sincerity), and said: "There was a man who had twenty-five gold *dinars*. He planned to go for *hajj* with the intention that he would visit the Ka'bah, and a portion of the amount he would spend on the persons employed in its service and maintenance and on those who reside around it. With this intention he started his journey during which at a place, a merciless cheat met him with a naked sword in his hand. He took out his money-belt, threw it on the ground, and asked the cheat as to why he wanted to kill him; he had only twenty-five *dinars* and that was the whole amount. The cheat counted the coins in the money-belt, then returned it to him, asking him to proceed with peace and safety as his truthfulness had cooled down his (the cheat's) feeling of violence". This discourse was followed by an anecdote about *taṣadduq* (تصدق). He said that once Amīr al-Mu'minin 'Umar bin al-Khaṭṭāb (God be pleased with him) gave a horse as a gift to a man, in whose house it became lean and weak. When Ḥaḍrat 'Umar saw the horse, he thought to buy it at the same price as it would have fetched on the day he had gifted it. But when the Prophet (Peace be upon him) was informed of that, he asked him not to buy what he had given away as a gift even if it could be bought for a *dāng*.

Then, for a while, the Khwājah spoke on feeding others. He said: "A pious man has stated that serving food worth only a *diram* before friends carries reward of more than a *ṣadaqah* of twenty *dirams*". An anecdote relating to *Ṣadr-i-Jahān*<sup>45</sup> of Bukhara was also told by the Khwājah in

this regard. He told us that a man approached *Şadr-i-Jahān* and requested him to recommend his case to the king. He asked him what right he had to trouble him in his personal matters as he did not know him at all. The man told him that he had a claim on him. What claim? He was questioned. He replied that once when he visited him (*Şadr-i-Jahān*), the table had been laid and he was invited to share his meal. He had joined him and dined. On that count he (*Şadr-i-Jahān*) was under his obligation. When *Şadr-i-Jahān* heard it, he immediately stood up, went to the king and had his matters settled. After this the *Khwājah* talked about the way the *darweshes* should sell and purchase and said that Shaikh Badruddīn Ishāq (God's forgiveness and mercy be with him) asked a person to take his *shatranjī* (small carpet) to the market and sell it, asking him emphatically to sell it in a *darwesh*-like manner. He inquired what he meant by that. The Shaikh replied that he did not have to bring it back; he had to sell it at whatever price it fetched.

### MAJLIS 34

*Monday, the twenty-ninth of Dhi'l Hijjah, AH 708*

I had the honour of kissing his feet. He was talking about the affairs and virtues of Ibrāhīm Adham (God's mercy be upon him). He told the audience that for a period of about nine years he lived in a cave where there was a spring. One of its banks was his permanent abode and there, day and night, he kept himself busy in devotional prayers. One night it was so cold that he felt that he would be frozen to death. It was all dark. He stretched out his hand on one side, which reached something like a *pōstin* (skin). He drew it on his body and felt quite warm; thus he spent the night. At daybreak (when there was light in the cave) he found it to be a dragon in movement, with its eyes open and head raised. He was amazed and in the same state of amazement he heard a voice: *نجيناك من التلف بالتلف* (We protected you from a destroyer with a destroyer, meaning that we saved you from the cold with the warmth you got from wrapping



the dragon around your body).

Then, he said that there was a *darwesh* who was also blessed with the *karāmah* of the same type. Once he fell down in a well and there was no rope which could help him to come out of it. He was convinced that soon he would be drowned: but in the meantime, he saw something like a rope being lowered from above. He immediately caught hold of it and came out of the well, whereupon he saw a lion whose tail he had caught hold of inside the well. He also heard the same voice: نَجِّيْنَاكَ مِنَ النَّفِّ بِالنَّفِّ

At this point the conversation turned to the description of the *karāmah* of *awliyā'*. The Khwājah told us that there was a *walī* who was blind by birth. One day a pretender (of *wilāyat*) approached him with the idea in his mind that he who was blind must also be deficient in his inner light. The pretender, as a matter of fact, wanted to test the genuineness of his *wilāyat*. He sat close to him and asked him about the distinguishing characteristics of a person blessed with the rank of *wilāyat*. Meanwhile, a fly came and settled on the nose of the pretender who flew it away. It again came and settled on the same place: he flew it away again and repeated his question. The *walī* replied that one characteristic of a true *walī* was that no fly could dare settle on his nose.

Then, the Khwājah spoke on the subject of being very careful of one's *luqmah*<sup>46</sup> and its effect (on one's conduct and behaviour). The Khwājah said that a certain young man went to Ḥaḍrat Ibrāhīm Adham and became his *murīd*. He prayed so much and engaged himself in devotional exercises to such an extent that Ibrāhīm Adham was also amazed at his extent of prayer and devotion. He examined himself and reproached his 'self', saying to himself that the young man was a novice and had been in his *ḥalqah* (circle) only for a short time, but prayed so much and he himself (Ibrāhīm Adham) was lacking on that score. He, however, found out through his inner light that the man was under Satanic influence and the food he ate, was not legitimately earned.

When the truth of the matter was revealed to him that it was the Satan who had, for his own purpose, led him to so much praying, he asked him (the young man) to share his food. Ḥadrat Ibrāhīm Adham earned his food through wood-selling. As he started taking his daily meal with Ibrāhīm Adham, the false emphasis on too much devotion disappeared; first he started neglecting his devotional prayers, and then avoided even the obligatory prayers on false excuses. Thus, the favours and kindness conferred upon him by Ibrāhīm Adham straightened his matters and he returned to a normal state of mind. The Khwājah, then, spoke of the secret which is the secret of all happiness and remarked that one should seek a Shaikh for that purpose only. This was followed by his reference to the moral that if devotion was only a little, there was nothing to worry about. But whatever it was, it must be honest and sincere.

Then, the Khwājah talked a while about the reward of self-mortification ( مجاهدہ : *mujāhidah*) and said that Shāh Shujā' Kirmānī (God's mercy be upon him) did not sleep for forty years. After forty years, one night when he fell asleep, he saw the Almighty Lord in a dream. Since then wherever he went, he took his bedding with him and slept with the hope that he might be able to enjoy the same blissfulness in another dream. One day he heard a voice that that dream of intense happiness was the reward of his continuous wakefulness for a long period of forty years. This was followed by a short discourse on accumulating and expending the worldly goods. He remarked that the tradition in this regard had been transmitted in two ways: (1) Honest earnings would be accounted for and unlawful earnings would result in torment and punishment, and (2) both the lawful and the unlawful earnings would result in the torment and punishment for the earners. Subjection of unlawful earnings to torment and punishment is obvious and self-explanatory, but torment on lawful earnings meant that the earner would be made to stand erect in the (tormenting) sun of the day of *qiyāmah* and give an account of what he had earned, from where he had earned and how he had

spent. Then, he added that the statement that an account would have to be given about the legitimate earnings, that ill-gotten earnings would be subjected to torment and punishment and that that which is of doubtful nature would be liable to reproach (عتاب : 'itāb), was attributed to Amir al-Mu'minin Hadrat 'Alī (God be pleased with him).

Then, the Khwājah spoke about the *mashā'ikh* who did not accept money, and remarked that there were conditions attached to accepting and expending such money. One who accepted money, should take it only if one thought one was entitled to it. He explained the remark in this way: "For example, there is a person whom some money is offered because of his being taken as an 'Alawī as he happens to wear two locks and the giver believes that he belongs to the family of the Prophet (Peace be upon him); but, if one who accepts money, is not 'Alawī, whatever one takes is totally unlawful". In the same strain, the conversation turned to the subject as to what a man (of God) should do if he was in need. The Khwājah observed that he should not ask for anything, nor should there be an idea to that effect (in his mind), nor an expectation, on his part, of being offered something by anyone. Yes, if without any thought or expectation on his part something was offered to him, it<sup>47</sup> was permissible for him. In this connection, he narrated an anecdote also, and told the audience that a pious man used to say that he did never ask anyone for anything, nor did he ever entertain any expectation from any quarter. But, if, on one's own accord, someone offered him anything he would take it; it did not matter to him if the giver was, for example, even the Satan. The Khwājah smiled and said (perhaps, to emphasise the moral) that the pious man had uttered something like that and the purpose was to make it known that he did not bother as to who the giver was and from where he had got it to offer him. His only concern was that he did not expect anything from anyone.

This was followed by the mention of one of the chief characteristics of the prophets; and it was that at the time of his departure from this world every prophet was given the

option that, if he wished, he could stay for some more time in the world. But if he wished otherwise, he should depart. When the last moment of Prophet Muḥammad's life was due to arrive, it occurred to 'Ā'ishah (God be pleased with her) that it was to be noted whether the Prophet (Peace be upon him) liked to spend a few more days among his Companions or preferred the eternal world. With this idea in her mind she went to the Prophet and fixed her gaze on him. The Prophet (Peace be upon him) declared: "Along with the Prophets, the Righteous, the Martyrs and the Virtuous". (This meant that he would prefer to depart, without any delay, from this world).

This was a part of *Fawā'id al-Fu'ād*, which I wrote within a period of one year and five months, i.e., from the beginning of Sha'bān, AH 707 to the last days of Dhī'l Ḥijjah AH 708. And if God willed it, I would record it in the same manner whatever I hear in the form of precious words issuing forth from his (the Khwājah's) pious 'self'.

### References

1. Died in AD 907.
2. Died in AD 1239.
3. AD 1077-1166.
4. Died in AD 910.
5. AD 1182-1262.
6. AD 1175-1265.
7. *Sūrah-'i-Ikhlās*, sūrah CXII of the *Qur'ān*, meaning Purity (of faith).
8. Died in AD 1278.
9. AD 967-1049.
10. Shaikh Jamāluddīn Bīstāmī was the Shaikh-ul-Islām of Dehli during the reign of Iltutmish (AD 1211-36). He was succeeded by Mawlānā Najmuddīn Ṣughrā after Khwājah Qutbuddīn Bakhtīār had declined to accept the Sultān's offer for the most coveted post during those days.
11. Khwājah Ḥasan Afghān (d. AD 1291) was the *murid* and *khalifah* of Shaikh Bahā'uddīn Zakariyā. Though illiterate, he was generously initiated in esoteric knowledge of *taṣawwuf*.

12. Shams al-'Ārifīn 'Abd al-Wāhid was a wali of great distinction at Ghaznīn. Nizāmuddin Abul-Muwayyid (d. AD 1273) was his *murid*.
13. Died in AD 1271.
14. *Mutaakkil* is derived from *akala*, and is in the nominative case. Hence the meaning 'eater', while *mutawakkil* is from *wakala* and means one who has complete trust in God.
15. Shaikh Jamāluddin Hānsavi (d. AD 1261) was one of the most distinguished *khalīfahs* of Shaikh-ul-Islām Farīduddīn. He was a poet as well as a writer. A *diwān* and a treatise entitled as *Mulhīmāt* stand to his credit.
16. Mawlānā Burhānuddīn Gharīb (1256-1340/1341) was the *khalīfah* of Shaikh Nizāmuddin Awliyā who asked him to go to the Deccan and propagate the teachings of Islam in the south. After his *pīr's* death he left for Daulātabad (Deogīr) where he carried on his mission till his death. He is buried in Khuldabad, a small town near Aurangabad.
17. Shaikh Badruddīn Ghaznavī (d. AD 1258) was the *murid* and *khalīfah* of Shaikh-ul-Islām Qutbuddīn Bakhtiyār (d. AD 1235). He is buried at Mehrauli (Dehli) quite close to his Shaikh's grave.
18. 'Īd al-Fitr and 'Īd al-Adhā.
19. The days of *tashrīq* are from the 9th Dhī'l-Hijjah up to 13th Dhī'l-Hijjah, during which *takbirāt* are recited a bit loudly. They start with the morning prayer of the 9th and end with the 'asr prayer on the 13th.
20. The *Qur'ān*, *sūrah*, XCIV.
21. *Ibid.*, *sūrah*, CV.
22. *Ibid.*, *sūrah*, CIX.
23. *Ibid.*, *sūrah*, CXII.
24. *Ibid.*, *sūrah*, II: 255.
25. *Ibid.*, II: 285-86.
26. *Ibid.*, XCIX.
27. *Ibid.*, CII.
28. *Ibid.*, *sūrah*, III: 18-19.
29. *Ibid.*, *sūrah*, III: 26-27.
30. *Ibid.*, *sūrah*, XCVII.
31. For more information about Bibī Fātimah Sām see *Fawā'id al-Fu'ād* (Part V: *Majlis* 19) and *Siyar al-Awliyā'* (Urdū translation by I'jāzul-Haqq Quddūsi, Lahore, 1986, pp. 296-97, 629, 672 and 880).
32. Mawlānā Badruddīn Ishāq (d. AD 1291) was the son-in-law and *khalīfah* of Shaikh-ul-Islām Farīduddīn. The Mawlānā was his most trusted attendant (*khādīm*).
33. A very famous grammarian who flourished during the reign of the

- 'Abbāsi Khalīfah, Hārūn al-Rashīd, and died about AD 795.
34. 'Awārīf al-Ma'ārīf is one of the most famous works of Shihābuddin as-Suhrawardi (1145-1234). He must not, however, be confused with Shaikh Shihābuddin as-Suhrawardi (d. 1192), who is the author of *Hikmah al-Ishrāq* and is generally distinguished by the title of *al-maqtūl* (The Slain).
  35. Shaikh Farīduddīn had no son with the name of Muhammad. May be he was one of his grandsons.
  36. A honorific dress consisting at least of turban, robe and girdle.
  37. This refers to Sadīduddīn Muḥammad 'Awfī's book, *Jawāmi' al-Hikāyāt wa Lawāmi' ar-Rawāyāt*, which he completed some time after AD 1227. His work, *Lubāb al-Albāb*, is well-known to the historians of the medieval India.
  38. For a detailed explanation of the term see *majlis* 34 of Part I, where it has been defined by the Khwājah himself without mentioning the word *futūḥ*.
  39. Handed down by tradition, generally with reference to the Prophet (Peace be upon him).
  40. Shaikh Jalāluddīn Tabrizī came to Multan during the lifetime of Shaikh Bahā'uddīn Zakariyā (AD 1182-1262). From Multan, he came to Dehli where Sultān Iltutmish received him with great respects. After some time he went to Bengal where he remained till his death (AD 1244).
  41. Died in AD 1221.
  42. Shaikh Awḥaduddīn Kirmānī (d. AD 1236) is reported to have prophesied about Iltutmish, when he was in Baghdad, that one day he would become a Sultān.
  43. AD 1009-72/73. He is the author of *Kashf al-Maḥjūb*.
  44. *The Qur'ān*, surah, XXIV: 35.
  45. *Ṣadr-i-Jahān* (*Ṣadr al-Ṣudūr*), the Chief Qāḍī, responsible for the administration of religious law.
  46. *Luqmah* literally means a morsel; but its derived meaning, in this context, is earning and eating food in a rightful and permissible way.
  47. This is known as *futūḥ*, the unasked charity or gift offered to a *ṣūfī*.



## Part II

IN the Name of God, the Merciful, the Compassionate.

These sublime pages and fragrant breezes have been collected from the auspicious words and blessed breathings of the true Khwājah, *Qutb al-Aqtāb* of all Regions and the Last of the *mashā'ikh* in all worlds, Shaikh Nizām al-Haqq wa al-Hudā wa al-Dīn (May God grant the Muslims the benefit of his long life, *āmin*). Likewise, a few sections, known as *Fawā'id al-Fu'ād*, have been written earlier. It is hoped that both the writer and the readers will be blessed with the spiritual peace and solace in this world and in the world hereafter (Inshā' Allāh):

صحفی کہ جمع کردہ تحفیت پیش یاران  
حسن علاء بحرئ کی از امید داران

Pages collected herewith are a gift for friends.  
Hasan 'Alā' Sijzī, too, is one of the hopeful.

### MAJLIS 1

*Wednesday, the twenty-ninth of Shawwāl, AH 709*

I had the honour of kissing his feet. The conversation began with the subject of mixing up with people and in this connection, his holy words were: "In my youth I mixed up with people and kept company with them; but I always felt a burden in my heart and waited for the day when I would be able to keep away from them. Although most of the visitors were students who kept me engaged in debates and



discussions, yet I always felt uneasy and life seemed unbearable. I often told them that I would not live among them. I was with them as a guest, and that too only for a few days". This servant of his submitted if he said these things before he had presented himself in the service of Shaikh-ul-Islām Farīduddīn (May his soul be hallowed). He replied in the affirmative.

## MAJLIS 2

*Wednesday, the twenty-seventh of Dhu'l Qa'dah, AH 709*

I had the honour of kissing his feet. The subject of conversation was the *murīd's* visit to his *pīr* and the frequency of such a visit. He said: "I went once a year to be at the feet of Shaikh-ul-Islām Farīd al-Ḥaqq wa al-Shar' wa al-Dīn (May his soul be hallowed); and this I did only three times. But after his death I have visited his tomb six or seven times. I think, probably it was seven times; and as far as I remember, both during his lifetime and after his passing away, it was ten times in all". Then he told us that Shaikh Jamāluddīn went to visit him seven times; and when Shaikh Najībuddīn Mutawakkil went there for the first time, he made a submission to the Shaikh, on the eve of his departure, to recite *fātiḥah* as he did not know whether he would be able to revisit him and kiss his hands. Ḥadrat Shaikh told him there was no need of it, for he would visit him (the Shaikh) a number of times and he really had the opportunity to go and pay his respects to him eighteen times. On his nineteenth visit he said to the Shaikh that on the occasion of his first visit he had made the request for *fātiḥah*, which was denied on the plea that he would have the occasion to visit him a number of times. It was now the nineteenth visit and the request was that the Shaikh recite the *fātiḥah* to the effect that he might once more present himself at his feet to make the number of visits twenty. The Shaikh remained silent; there was no reply from him. Shaikh Najībuddīn thought that, perhaps, the Shaikh had not heard him. He repeated his request. There was again no

response from the Shaikh. Shaikh Najībuddīn returned from Ajodhan disappointed. After that the two had no opportunity to meet again.

Then, mention was made about Shaikh Bahā'uddīn Zakariyā's meeting with Shaikh al-Shuyūkh Shihābuddīn Suhrawardī (May his soul be hallowed) and the former's staying with him for not more than seventeen days. On the seventeenth day Shaikh Shihābuddīn bestowed upon him his favours and blessings and bade him farewell. After his return to India, Shaikh Bahā'uddīn planned to go and present himself in the service of the Shaikh. He left Multan, but Shaikh Jalāluddīn met him on the way and asked him to go back as the Shaikh al-Shuyūkh himself wished that. This was followed by a brief reference to the piety of Shaikh Bahā'uddīn who was blessed with so much (spiritual) riches and favours within seventeen days as others had not received in years. As a result, some old disciples felt annoyed that, in spite of their being in service of the Shaikh for such a long time, they were not shown so much favour. But a Hindustani came and within a few days became a *shaikh* and was bestowed upon many (spiritual) favours and riches. Incidentally, this conversation (among the disciples of the Shaikh al-Shuyūkh) reached his ears and he remarked: "You brought wet wood and wet wood does not catch fire; and Zakariyā brought dry wood along with him and it required only one puff (with the mouth) to burn".

### MAJLIS 3

*Thursday, the thirteenth of Dhi'l Hijjah, AH 709*

I had the honour of kissing his feet. The conversation began with one's being assiduously in service of God and keeping himself continually occupied in devotional acts. He said: "Who-soever is blessed with existence, he is in between the two states of non-being. And the state of being which falls between the two states of non-being, should be counted as one of non-being. This is just like the known days (of menses)

during which if women find a clean day sandwiched by days when they find blood: *الوجود بين العدمين كالطهر المتخلل بين الدمين*. Hence, this mortal life which is to be counted as the state of non-being, has no value, and should not be trusted. It is just foolish if this short life is spent in idleness coupled with negligence of duties".

This observation was followed by a reference to an old man who did not mix up with people and always kept himself engaged in the worship of God. On being asked why he avoided the company of others and never mixed up with people, the old man replied; "Before this existence of mine I was non-existent for ages. The short duration of a few years that I have been given to live (between the two states of non-being) is not to be wasted by keeping company with people and being engaged in such meaningless things".

Mawlānā Maḥmūd Awadhī<sup>1</sup> (May his righteousness endure forever) was present. Ḥaḍrat Shaikh asked him as to where he was staying: He replied that he was staying with Mawlānā Burhānuddīn Gharīb<sup>2</sup> (May his moral excellence never vanish) in his house. He advised: "Be a man of excellent qualities and live wherever you wish to".

Then, he said that each day some place on earth inquired from the other (in a language expressive of its situation) as to whether a devotee of God or a grief-stricken person had set his foot on it. If it replied in the negative, then the place which had the pride of such a person having passed through it, considered itself superior to the other.

#### ·MAJLIS 4

*Wednesday, the twenty-fifth of Dhi'l Hijjah, AH 709*

I had the honour of kissing his feet. Ḥaḍrat Shaikh (the Khwājah) had just returned after attending the funeral of a relative and was telling about him that he was a virtuous person of high morality and had nothing to do with the affairs of other persons; his path was the path of

righteousness but he did not have any *pīr* to help him out. This was followed by the remark: 'When a man acquires knowledge he acquires honour and dignity; and if he worships God his affairs improve further. At this stage the guidance of a *pīr* becomes necessary, who breaks both (the idols), i.e., he shows him the hollowness of 'ilm and 'amal both so that he may not turn haughty and conceited and be a person who is misguided and suffers'. In the same strain he spoke of his dead relative and said that people had told him that, at the time of his departure (from this world), none, from amongst his relatives or strangers, was near him; there were only he himself and God; and this was a happy situation and a brilliant achievement in one's spiritual journey.

Then, he mentioned Mawlānā Shihābuddīn Khatīb Hānsavī and said that he, in his prayers, used to say: 'I have fulfilled all promises that I made to you, O God! I hope that you will grant me the fulfilment of my desire of being alone at the time of my departure from this world. Even the angel of death or any other angel should not be with me. There should be only you and me'.

Then, he told us that Mawlānā Shihābuddīn (God's mercy be upon him) was spiritually a man of great distinction and regularly recited the *Sūrah al-Baqar* before he retired to bed. He himself had narrated the story that one night when he was reciting the *Sūrah*, he heard a voice coming from a corner of the house:

داری سرا و گر نه دور از برا  
ما دوست کشیم و تو نداری سرا

Either yearn for me  
Or keep away from me;  
I attract friends,  
But your yearning for me  
Does not seem sincere.

The whole house was asleep. He was amazed and said to himself who it could be. In the house there was none who could say such a meaningful thing. He once again heard the same:

داری سرا و گر نه دور از برما  
مادوست کشیم و تو نداری سرا

At this point of conversation the Khwājah (May God remember him with His blessings) was so overwhelmed and his voice so choked with tears that he was unable to complete the anecdote. He was weeping and repeating: "This was addressed to Mawlānā Shihābuddīn". He passed through many a vicissitude, suffered a lot and passed away from this world in the manner he had desired.

Then, for a little while, he talked about *samā'* and the lovers and patrons of *samā'*. He remarked that *samā'* was a stable touchstone of piety. This was followed by a reference to a faith that is professed out of fear. The Khwājah said that the non-believers, at the time of their death, foresaw the torments of punishment and (out of fear) professed that they were believers. But that belief was not acceptable, for it was not a belief in the Unseen. However, if the believers were penitent during their last moments, their repentance was accepted. He once again emphasised that at the time of their death the non-believer's profession of faith would not be acceptable.

## MAJLIS 5

*Sunday, the fifteenth of Muḥarram, AH 710*

I had the honour of kissing his feet. He began to talk about books of *mashā'ikh* and the morals contained in them. A friend who was present in the *majlis*, submitted that in Awadh a man had shown him a book with the remark that it was written by the Makhdūm (i.e., the Khwājah). The Khwājah (God remember him with His blessings) said that it was not correct, and that he had never compiled a book.

Then, he said that when Shaikh 'Alī Hujwīrī (God's mercy be upon him) wrote his book, *Kashf al-Mahjūb*, he put his name in the beginning and also at two or three different places in the book; and the reason that he gave for doing so was that earlier he had composed some couplets in Arabic without his name in any of them and a young man plagiarized them and attributed all the couplets to his own name. However, when he died, as related by Shaikh Hujwīrī, he died as a dishonest and faithless person.

After this anecdote, the Khwājah remarked that the moments of departure (from this world) were difficult moments; and it was all the more difficult to know whether one had died a believer or a non-believer. This was followed by the remark that the dying person, if he was dying as a believer, had a yellowish face and sweated forehead. In continuation of this he also told the assembly that his mother had left this world with these signs of blessedness on her face.

Then, he looked towards the audience and said that after the sunset prayer one should offer a two-*rak'at namāz* (for preserving his faith) in the manner that in the first *rak'at* after *Fātihah* he should recite *Sūrah al-Ikhlās* (سُورَةُ الْاِخْلَاصِ) seven times and *Sūrah al-Falaq* (سُورَةُ الْفَلَقِ) only once, and in the second *rak'at* everything is to be the same but instead of *Sūrah al-Falaq*, *Sūrah an-Nās* (سُورَةُ النَّاسِ) be recited. At the end he should once again prostrate and recite three times the phrase: O Eternal Immortal God, keep me firm in faith (الْاِيْمَانِ). He also told us about the divine blessings (that the one who offered this *namāz* was destined to receive) and narrated the anecdote that he had heard from Khwājah Aḥmad, the grandson of Shaikh Mu'inuddīn Ḥasan Sijzī<sup>3</sup> (May his soul be hallowed), who was a very pious person. Khwājah Aḥmad had told him that a friend of his, who served in the army, was very particular about offering this *namāz*. "Once when it was late in the evening, they happened to be in the vicinity of Ajmer. The area was infested with robbers and they even saw some of them. It

was already the time for the sunset prayer (*maghrib*). He (Khwājah Aḥmad), however, in haste, offered the three (*farḍ*) *rak'ats* and the two (*sunnah*) *rak'ats*, and rushed towards the town. But his friend, although he knew that there was danger from the robbers, offered the two extra *rak'ats* with composure, meant for protecting and preserving the faith (*īmān*). Time passed away and the day for the departure of the man from this world approached. He was informed that his friend was dying. He rushed to his place and reached there on time to see that his friend had died a believer and in a manner one ought to die".

The Khwājah said that Khwājah Aḥmad narrated the event of the departure of that young man in such a way that if he was presented before a *qāḍī* as to be a witness, he would vouch for the fact that he (the young man) had left this world with his faith unblemished. Praise be to God, Lord of the Universe.

Then, he mentioned the two *rak'ats* that were also offered after the sunset prayer. In this connection, he told us that "One Mawlānā Taqiuddīn was his friend and class-fellow. He was a pious and wise person and regularly offered the two *rak'ats* after the sunset prayer. In the first *rak'at* after *Fātiḥah* he recited the *Sūrah al-Burūj*<sup>4</sup> ( السَّمَاءُ ذَاتَ الْبُرُوجِ ) and in the second *Sūrah al-Tāriq*<sup>5</sup> ( وَالسَّمَاءُ وَالطَّارِقُ ). When he died he (the Khwājah) saw him in a dream. He asked him how he was received there in the other world. The reply was that after the records (of his deeds in this world) had been fully examined, the divine command was that He had spared him because of his regular saying of those two *rak'ats*". Someone in the audience inquired if this was the prayer which the people know as *Ṣalāt an-Nūr*. He replied in the negative and said that it was called *Ṣalat al-Burūj*: *Ṣalāt an-Nūr* was that prayer of two *rak'ats*, in which in the first *rak'at* verses from the beginning of the *Sūrah al-An'ām*<sup>6</sup> ( سُورَةُ الْأَنْعَامِ ) up to *yastahzi'ūn* ( يَسْتَهْزِؤْنَ ) were recited while in the second *rak'at* the recitation started from *alam yarau kam ahlaknā* ( أَلَمْ يَرَوْكُمْ أَهْلَكْنَا ) and ended with *yastahzi'ūn*<sup>7</sup> ( يَسْتَهْزِؤْنَ ) again.

This was followed by a remark that he made as an inducement (for the prayer at the time of the sunset and the sunrise) and said: 'With the approach of night an angel appears on the roof of the Ka'bah and proclaims to all the servants of God and followers of Muḥammad that Allāh, in His Exalted Glory, has conferred a night upon you and you have also to experience (the darkness of) a night, i.e., the darkness of the grave. In order to be spared in that night, do something good in this night and it is this that you should offer a prayer consisting of two *rak'ats*, in each of which, after *Fātiḥah*, *Sūrah al-Kāfirūn* ( الْكَافِرُونَ ) is to be recited five times. Likewise, when the day breaks the same angel appears on the roof-top of *al-Quds* and proclaims to the servants of God and followers of Muḥammad that Allāh, in His all-pervading Mercy, has granted you a day and you have also to face a day other than this and that is the Day of Judgement. For a successful accountability of that day prepare yourself today and offer a prayer of two *rak'ats* in each of which, after *Fātiḥah*, *Sūrah-i-Ikhlāṣ* ( سُورَةُ الْاِخْلَاصِ ) be recited five times". Then, he said that Shaikh Jamāluddīn Hānsawī (God's forgiveness and mercy be upon him) had narrated to him a *ḥadīth* in this connection, and that he did not remember the exact words of the *ḥadīth*, but the content was the same as he had spoken.

Then, for a while, the conversation turned to the passing away of the *awliyā'* and their circumstances after that. In this connection, he remarked that the *awliyā'*, as long as they lived in this world, lived as if they were in sleep and their beloved, too, was in the bed along with them. At the time of their departure (from this world) they felt as if they had suddenly woke up and, and to their pleasant surprise, had found their beloved whom they had so longingly sought after in their life. It could only be imagined what pleasure and delight they got out of this.

Someone in the audience observed that there were *awliyā'* who were blessed with the vision (of the divine) even in this very world. He agreed but remarked that the vision in this world was momentary and perfection in this respect was attained after the eternal sleep (death) when they were,



as a matter of fact, fully awake and found their beloved with them in their bed. There was, he added, a *hadīth* to this effect that all people were asleep, when they died they were really awake (النَّاسُ يَنَامُ فَإِذَا مَاتُوا انْتَبَهُوا), and the real import of the *hadīth* was that everyone in this world was deeply absorbed in (the pursuit of) one thing or the other, but when he died the thing he had desired and sought after was given to him.

This was followed by an anecdote that he (the Khwājah) narrated on the subject of the death of *awliyā'*. He said: "I had a friend in Badaun. His name was Ahmad and he was a good and devout person, having the qualities of an *abdāl*. Although illiterate, he kept himself always busy in ascertaining the *shar'i* precepts and acting up to them. He tried to know them from everyone he happened to meet. When I started visiting Dehli, he also came to Dehli and one day met me on the way. He inquired about me and my affairs. Then he inquired about my mother's health. He knew it already that my mother was suffering from some serious ailment, but (perhaps) nobody had told him that she had passed away. I told him about this. He, in turn, wished me a long life. Then, for a while, he appeared anguished and disturbed and started crying". At this stage of conversation the Khwājah (God remember him with His blessings) was so much overwhelmed with the gush of tears that it was not clearly audible what he uttered in those moments (of plaint) except the following two verses and, again, it was not clear whether he himself had recited them or had quoted Ahmad to that effect. The two couplets were:

افسوس و لم که هیچ تدبیر نہ کرد  
 شہنائی وصال را بزنجیر نہ کرد  
 گر وصل تو یاری کند و یا نہ کند  
 باری کہ فراق هیچ تقصیر نہ کرد

Alas ! I failed to find a strategem  
 To fetter the fleeting moments of Union;  
 What if they stood by me or not !  
 The Separation never failed me.

Then, the Khwājah said that not long after Aḥmad had died one night he saw him in a dream. He, as it was his habit in this world, started inquiring about *shar'ī* precepts and commandments. He (the Khwājah) said to him that when he was alive one could understand that his queries were for the purpose of knowing the truth and leading a pious life in conformity with the Islamic precepts; but after death such queries seemed to have no purpose. At this point he asked me: "Do you regard the (departed) *awliyā'* as dead?"

When this anecdote was being told a *jawāliqī* came in and said some impertinent and absurd things, quite unworthy of the Khwājah's *majlis*. The Khwājah (God remember him with His blessings) kept quiet and fulfilled the expectations which he (the *jawāliqī*) had in his mind. Then, he turned towards the audience and remarked that that was also to be done. As a good number of people came, brought something along with them and paid due respects to him, there ought to be such persons also who said unsparingly whatever they wished. This was an atonement for that. Then, he said that once such a person, confused in his speech, came to me and started talking nonsense. In reply he (the Khwājah) maintained complete silence. At last he himself cried out: "Let my offence and your patience be there (as worthy of remembrance) till the world lasts". This was followed by a reference he made to what had once happened to Shaikh Fariduddin (May his soul be hallowed). He said that, likewise, an impudent person intruded into the Shaikh's assembly and started accusing him that what an idol of himself he had made. He (the Shaikh) had nothing to do with that. He said it again. The Shaikh repeated that he had not made himself so. God had made him so. When the accuser heard this again and again, he felt ashamed and went away.

Then, he narrated an anecdote. He said that once some *jawāliqs* went to visit Shaikh Bahā'uddin Zakariyā (God bless him) who had a very bad opinion about this group. These *jawāliqīs* expected that the Shaikh would give them

something. The Shaikh did not give them anything. They went outside and created an uproar with violent gestures, and some of them actually threw brickbats at the door. The Shaikh had the door of the *khānqāh* closed and said that he was there at the instance of Shaikh Shihābuddīn; he, on his own, had not settled down at the place but a man of God had selected it for my abode. After this he asked his people to open the door of the *khānqāh*. When the door was opened, they (the *jawāliqīs*) prostrated (before him) and went away. Then, the Khwājah (God remember him with His blessings) remarked that in the first instance when he had asked the door to be closed, it was human nature that required it and also he was not sure of the moment being auspicious or inauspicious. When that moment had passed he asked the people to open the door. Then, appropriate to the subject, the Khwājah said that quite a good number of the Prophet's Companions were killed in the battle of 'Uhad. At that moment Gabriel appeared and asked the Prophet (Peace be upon him) to lie down for a while along with his killed Companions so that the moment of the wrath (of God) might pass away.

## MAJLIS 6

*Wednesday, the twenty-fifth of Muḥarram, AH 710*

I had the honour of kissing his feet. That day the discourse began with reference to the people who were in the habit of hoarding riches and the more their riches increased the more they indulged in grabbing them. He remarked that God willed it so that men were of different disposition and temperament. For example, there was one for whom ten *dirams* were sufficient to maintain oneself; if any day one happened to have more one would continue to feel uneasy unless the additional amount was spent. On the other hand, there was one who had been moulded in such a way that the more one had the more one sought after. And that was a thing over which none had any control. It was ordained by God.

Then, he said that comfort lay in expending the money (gold and silver) and this was why people did not get comfort unless they spent money; for example, if anybody wished to wear good clothes and eat good food or, likewise, had some other desire, he could not have his desires fulfilled unless he spent for it. It was, therefore, clear that if there was some comfort in acquiring money there was also comfort in spending it. In the same strain he remarked that the purpose behind the accumulation of wealth, if any, should only be that others are benefited by it. He further remarked that from the very beginning he had never set his heart upon the accumulation of anything and that he had never indulged in the pursuit of worldly goods; and when he became attached to the service of Shaikh-ul-Islām Fariduddin, his attachment was to the service of such a person who had opted for himself total renunciation and considered both the worlds a mere trifle.

Then, he said that earlier (in his life) he was a destitute (of means of livelihood) and had a hard life. One day, it so happened that a certain person brought him half a *tan̄ka* late in the evening. He decided to spend it next morning as it was late in the evening and the need of the day had already been fulfilled. But at night when he occupied himself in devotional routine, that half a *tan̄ka* (was a disturbing factor and) proved a drag on his heart and kept on diverting it from the concentration (that it was used to). This horrified him and he cried out to God as to when the day would break so that he could part with the coin.

## MAJLIS 7

*Saturday, the fifth of Ṣafar, AH 710*

I had the honour of kissing his feet. The subject of discourse was the *qadam*<sup>8</sup> ( قَدَم ) of the people of *wilāyat*. The Khwājah observed that some of them could even fly. In this connection, he narrated the anecdote: "There at Badaun

lived a preacher. The pulpit from which he delivered his sermons was close to a wall in which there were niches at almost a man's height from the pulpit. These niches were convex in form making it impossible for anyone to sit in them. Once while giving his sermon, with a feak of ecstasy he jumped from the pulpit and seated himself in one of those niches". In continuation of this he told another anecdote about a *jōgī* (mendicant) of Uchch, who, boasting of a high pretension, presented himself before Shaikh Ṣafiuddin Gāzrūnī and challenged him (asking him either to acknowledge his (*jōgī's*) spiritual superiority or prove his own. The Shaikh asked him to proceed as he was the claimant (of spiritual superiority). The *jōgī* went into the air till his head reached the ceiling and then he descended straight to the floor. After this, he asked the Shaikh to show his spiritual excellence. Shiakh Ṣafi'uddin Gāzrūnī looked towards heaven and said: "O God, You have given the stranger such a power. I pray to You to give me also something miraculous like this". Then, the Shaikh rose into the air from his place, flew towards the direction of the Ka'bah, turned towards the north, took to the south and came back to his place and resumed his seat. The *jōgī* was puzzled, placed his head at the feet of the Shaikh and said: "I can do nothing more than lifting myself straight from the ground, flying a bit above and descending in the same position. It is beyond my power to fly towards the right and the left; but you, in whichever direction you wanted to do it, have done it. What you have done, therefore, is truth divinely inspired and what has come forth from me is falsehood".

Concerning this kind of voluntary movement, he (the Khwājah) narrated a story that once a philosopher went to visit the Khalīfah along with his books. He had planned to misguide the Khalīfah from the right path. The Khalīfah himself was a bit inclined towards his ideas. This news was brought to Shaikh Shihābuddin Suhrawardī. The Shaikh thought over it and said to himself that if the Khalīfah

accepted the ideas of such philosophers, a large number of people would be damned to darkness. This he said, stood up and proceeded towards the caliphal mansion. The Khalifah was busy in private conversation with the (damned) philosopher. He was told of the arrival of Shaikh Shihābuddīn who was immediately summoned inside. When the Shaikh entered, he found the Khalifah with the philosopher. He inquired as to what they were discussing. The Khalifah concealed the fact and said that they were just talking. The Shaikh insisted on knowing the real content of their conversation. As the Shaikh's persistence grew, the philosopher said: "We were discussing the natural movement of the sky. There are three kinds of movement: natural, voluntary and compulsive. The natural movement is that movement which takes place as of its own as in the case of a piece of stone; when it comes out of one's hand, it immediately falls to the ground. The voluntary movement is a controlled one; it takes its course towards whichever direction it wishes. The compulsive movement is always subject to action by some other agency, e.g., if someone throws a piece of stone in the air, it would be called a compulsive movement. Then, as the force of throw decreases, it, quite naturally, comes down to the earth. This is the natural movement. At the stage of conversation when you came in, we were talking about the natural movement of the sky". The Shaikh said: "No, it is not like that. The movement of the sky is a compulsive one". He was asked to explain. The Shaikh observed that there was an angel of such and such features, who, in obedience to God's command, moved the sky, and that this was confirmed by a *ḥadīth*. The philosopher laughed. The Shaikh took the Khalifah and the philosopher in the open and, looking towards the sky, prayed: "O God, what, with your benevolent grace, your humble servants see with their own eyes, show that to them also". Then, the Shaikh set his eyes upon the Khalifah and the philosopher and asked them to look at the sky. The two looked above and saw the angel whom God had appointed to move the sky. As a result, the

Khalifah rejected the philosopher's beliefs and his faith in Islam became more firm. All praise to God, Lord of the Universe.

### MAJLIS 8

*Monday, the twenty-seventh of Rabī' al-Awwal, AH 710*

I had the honour of kissing his feet. He was talking about the spiritual circumstances of Shaikh-ul-Islām Farīduddīn (May his soul be hallowed). He told the audience that "generally the Shaikh broke his fast with *sharbat* which was brought to him in a bowl with some raisins in it. He distributed half or about two-third of it among the people present in the *majlis* by mixing it with water in a drinking vessel. The remaining one-third of the *sharbat* he himself took, and even out of that he gave some to whomsoever he wished, and that was considered a good fortune for the persons who were thus favoured. In between the *iftār* (breaking the fast) and the *namāz* two loaves of bread, of about a *sēr* in weight with some kind of fat (perhaps *ghee*) spread over them, were brought in. He broke one of the two loaves to pieces and distributed them among the people around. The other loaf he himself ate, and even out of that he offered some to whomsoever he wished. Then, he offered the (sunset) *namāz* in complete devotion. After the *namāz* the table was laid for dinner, consisting of varieties of food that were available. Thereafter, he did not eat anything till the time of *iftār* next evening.

Then, the Khwājah spoke about the illness of the Shaikh-ul-Islām, from which he was suffering and never recovered. He said: "It was *khalah* that gave him much trouble. He was at Ajodhan and one night at bed-time he went to the Shaikh. He saw that a *khat* (cot), over which the rug he used to sit on during the daytime, was spread. It was a small rug and the portion of the *khat* where his feet rested could not be covered. For that portion they had improvised a rag of cloth of the size that if during the night he pulled it over him the place would be bare. Shaikh Qutbuddīn (May

his soul be hallowed) had given him a staff. It had been brought in and put at the head of the *khat*. The Shaikh was resting. I saw his hands touch the staff, which he kissed in turn”.

The Khwājah added: “It was in this very period of his illness that one day he asked me and some other friends to retire to a particular chamber, be awake throughout the night and pray for his recovery. We did accordingly. I went to the terrace of the chamber with my food and spent the whole night there praying for the Shaikh’s health. When the day broke, I presented myself before the Shaikh and told him that as commanded I had spent the night in prayer. The Shaikh heard me and kept quiet for a moment. After a while he said that your prayer did not produce any positive effect towards recovery. I was a bit hesitant in my response and remained silent. A friend named ‘Alī Bihārī, who was standing behind me, spoke out: ‘We are deficient and imperfect and the Shaikh is perfect and a saint. How can the prayers of the imperfect like us in respect of saints be favourably answered?’ As the Shaikh did not hear him, I repeated what he had said. The Shaikh turned his face towards me and said that he (the Shaikh) had prayed to God that whatever I wish I should get it. Then the Shaikh gave his own staff to me”. In the meantime I had asked him as to whether he was present at the time of the departure of his Shaikh from this world. This brought tears in his eyes and he said: “No, he had sent me away to Dehli in the month of Shawwāl; and he passed away in the night of the fifth of Muḥarram. At the time of his passing away, he had remembered me and had asked if I was in Dehli. He had also observed that in the last moments of his Shaikh’s (Shaikh Quṭbuddīn) life, he was also not present; he was in Haṅsi”. The Khwājah (God remember him with His blessings) narrated all this and wept. The whole *majlis* was deeply moved by his grief.

Then the Khwājah said: “The Shaikh’s illness seemed incurable and grew from bad to worse. The month of Ramaḍān arrived and he was unable to fast. One day a water



melon was brought. Pieces were made out of it and put before the Shaikh who, while eating it graciously offered a piece to me also. I wanted to eat it thinking as to where would I get such a good fortune of having been favoured in this manner and that too from his own hand. I would break my fast and would keep fast later continuously for two months as atonement. As I was just about to eat that piece (of water melon), he asked me not to do that and remarked that he was ill and so it was permissible for him; the *sharīah* did not allow me to do that". People asked him about the age of his Shaikh. He replied that he was 93 when he died. That day he spoke only on this subject and I was so much delighted and inspired (spiritually) that it is almost impossible to express the experience in words. At night after the 'ishā' prayer he called and blessed me with his *muṣallā* (prayer-mat): All praise to God, Lord of the Universe.

## MAJLIS 9

*Saturday, the tenth of Rabī' al-Ākhir, AH 710*

I had the honour of kissing his feet. The Khwājah started talking on the subject of *du'ā* (invocation). He remarked that one should invoke God for protection from misfortunes before one was really afflicted by them. He said something in Arabic, meaning that when a misfortune started descending from above, *du'ā* rose from below. They collided in the air. If the *du'ā* was stronger, it forced the misfortune back, otherwise the latter came down straight upon the object concerned.

Quite appropriate to this remark he narrated the anecdote that in the wake of the invasions of the Tartar infidels when the Mongols descended upon Nishapur,<sup>9</sup> its ruler sent a person to Shaikh Fariduddīn 'Aṭṭār (May his soul be hallowed), asking him to pray for divine mercy. In reply he said that the time for *du'ā* had passed, and hence there was no way out except contentedly acquiescing in the will of God, i.e., the divine wrath had already descended;

people should surrender themselves completely to the divinely ordained affliction. Then, the Khwājah observed that people should pray for divine grace even after they were afflicted so that if the affliction was not to be warded off, the consequent distress was minimized.

Now the conversation turned to the subject of *ṣabr* (patience) and *riḍā* (quietism). The Khwājah observed: "When a person endures the detestable without any complaint, such an endurance is known as *ṣabr*. But when something detestable occurs to a person and he does not feel its detestability in the least as if it has not taken place at all, it is called *riḍā*". Then, he remarked that the *mutakallimūn* (scholastic theologians) did not agree with this and contended as to how was it possible that a person experiencing something repulsive could remain immune to its repulsiveness. The Khwājah himself refuted their argument and elaborated the point by saying: "There are answers to their question. It is a matter of common knowledge: There is a person who is walking and is fully absorbed in his thoughts. A thorn pricks in one of his feet, which starts bleeding. But he is in such a hurry and so much preoccupied with the idea in his mind that he is completely unaware of what happened on the way. It is only after some time that he feels the pain and realizes what has taken place. Then, there is another person who is engaged in a combat. He is wounded but in the heat of the battle he does not feel any pain. It is only after his return to his camp that he comes to know that he is wounded. Now, when in the situations described above people can be oblivious of their pains and pangs, then why not those who are lost in God and are in a better situation".

This was followed by a reference to the story of a man as described by Qāḍī Ḥamiduddīn Nāgaurī (God's mercy be upon him) in one of his writings. The story was: "There was a man who was arrested on some charges. He was caned a thousand times. He did not cry at all. Nor was there any sign of pain in him. He was asked as to how was it that the severe beating did not cause him any pain. He replied: 'When they

were beating me, my beloved consistently cast his eyes upon me, and because of my being within his sight I did not feel any pain' ". After this, the Khwājah remarked that the state of the man being oblivious of all pains and sufferings while enjoying the favour of the sight of an imaginary beloved was an apt allegory in respect of the bliss enjoyed in the vicinity of the Real Beloved.

Then, he spoke a while on *tawakkul* (trust in God; resignation to the Divine Will). He observed: "There are three stages of *tawakkul*. The first: There is a person who, in order to plead his case, hires an attorney who is well-versed in his profession and is also a friend of the plaintiff. Now the plaintiff feels secure and confident that he has an attorney who is wise and also a friend of his. In this case there is *tawakkul* as well as a request as occasionally he inquires from the attorney about the progress in his case. This means that at the first stage *tawakkul* and request go together. The second stage of *tawakkul* can well be explained by the example of a suckling-babe. The mother suckles the baby who does not ask his mother to suckle him. He cries but does not make a demand. He has full confidence in the maternal love and affection. The third stage of *tawakkul* is that where a man is like a dead body before a *ghassāl* (one whose business is to wash the bodies of the dead). The corpse of the dead person cannot make any movement and does not have the strength to ask for anything. Howsoever the *ghassāl* deems fit, he turns it over and over and washes it. This is the highest stage of *tawakkul* — an exalted station (in spiritual journey)".

In this *majlis* food was also served. One of those who were present, observed in a lighter vein that once at such and such place he was present when the table was laid. He had already had it to his fill, but when *tutmāj* was served he could not resist himself. To this he added some more humorous sentences. The Khwājah (May God remember him with His blessings) smiled, and suited to the occasion narrated the anecdote: "Once I went to see Shaikh Jamāluddīn Khaṭīb Hānsavī (God's blessings be with him).

It was a cold winter morning. The Shaikh looked towards me and recited the following couplet:

باروغن گاؤ اندریں روز خنک  
نیکو باشد ہر سہ و نان تنک

On a cold day as this,  
It is good to eat harisah and a piece  
Of thin bread spread with *ghee*  
Made of cow-milk.

I remarked: ذِکْرُ الْغَائِبِ غَيْبَةٌ (Meaning that speaking of a thing which is not here is just like anything secretly whispered of an absent person). Shaikh Jamāluddīn said: "I have already asked them to bring these things. You will see what they are. In the meantime they were brought in".

After this, in relation to the food served and to the *kandūrī* on which it was served, the Khwājah related a different anecdote: "There was a man called Muḥammad. Once when he was present in Shaikh-ul-Islām Farīduddīn's *majlis*, food was brought in. As there was no *kandūrī* available, the Shaikh asked Muḥammad to put the loaves of bread on the plain ground. He thought that it would have been better if there had been some table-cloth (*sufrah*). Instantaneously the Shaikh drew a circle on the ground with his two forefingers and asked him to consider it as a *sufrah*". This was followed by his remark that the man had just started his spiritual journey.

## MAJLIS 10

*Friday, the twenty-third of Rabī' al-Ākhir, AH 710*

I had the honour of kissing his feet. In this week, I had not received my salary and I was in hardships. As soon as I presented myself at his feet, he said: "There was a man of much piety and righteousness. They were together several

times and he had told him (the Khwājah) a number of things. But, he never dared ask his name for the awe and majesty in his person. Whenever he met him on the way, the pious man related a story to him, and when they met for the first time, he had prophesied that *inshā' Allāh* he (the Khwājah) would be raised to such a spiritual state that people would have faith in him. The Khwājah narrating this approved with admiration of what the man had said and remarked that that was a perfect comment. Then he said that when he met him next he told him the anecdote: "In Lahāur there was a man whom people called the Shaikh Zinda-Dil (the live-hearted, i.e., the pious Shaikh). He was really a man of great piety. Once it was 'Īd day and people had just returned from 'Īd prayer. The Shaikh looked towards heavens and said: 'It is 'Īd today and it is customary that (on this occasion) each servant receives 'Īdī ('Īd gift) from his master. Something by way of 'Īdī should be given to me also?' As soon as he uttered these words, a piece of silken cloth descended from the above, on which it was scribed that 'We have redeemed your 'self' from the Hell Fire'. When people saw this, they started expressing their feelings of admiration and high esteem for him and kissed his hands and feet thinking that, in turn, they would themselves be blessed. In the meantime one of the Shaikh's friends reached there and said to him: 'You have received an 'Īd gift from the Almighty God. Now it is your turn to give me some 'īdī. On this the Shaikh handed over that piece of silken cloth to him with the remark: 'Be off with this. Tomorrow (the Day of Judgement) I and the Hell Fire shall settle the matters between us' ".

After this the Khwājah (God remember him with His blessings) told the audience that once when that pious man met him, he asked him to listen to the story of a Brāhmaṇa who was one of the richest persons of the city where he lived and had immense wealth. He said: "The chief magistrate of the city penalised him and imposed a heavy fine on him. As a result, all his wealth and property were confiscated and he was totally extirpated. Thus, rendered penniless he wandered from place to place in extreme distress. One day

he met one of his friends, who asked him how he was. The Brāhmaṇa replied that it was all well with him and that he was happy. His friend inquired as to what was the source of his happiness when everything that he possessed was taken away. The reply was that his *zunnār* (the Brāhmanical thread) was with him, and it was enough”.

Now the Khwājah looked towards me and inquired whether I had understood the context of the story. I replied in the affirmative, and said that after having listened to it I felt a sort of spiritual strength inside me. I also said that I thought the story (of the Brāhmaṇa) had been told in order to console and comfort my afflicted heart, instructing me indirectly that on the suspension of the payment of the salary and on the deprivation of the worldly goods I should never feel sad. There was nothing to be worried about if one was deprived of all that one possessed, even of the whole world. It was only the love of God, which one should have as it was abidingly permanent: all praise to God, this servant of yours had very well understood the context of your speech.

### MAJLIS 11

*Friday, the fourteenth of Jamādi al-Awwal, AH 710*

I had the honour of kissing his feet. The previous night I had seen a dream and I narrated it to him. In the dream I had seen as if Amīr ‘Ālam Walwālijī (God’s blessings be with him) was giving me some sweets. The Khwājah asked me if ever I had any connection with him. I replied in the negative. Then, he remarked that I was going to have something from the invisible world. Next Friday I really got a thing which I had never thought of.

### MAJLIS 12

*Monday, the twenty-fourth of Jamādi al-Awwal, AH 710*

It was the eleventh day since I had seen the dream and God had blessed me with a thing better than I saw in the dream.

However, that day the Khwājah spoke a good deal of Amīr 'Ālam Walwālijī's piety and saintliness. While mentioning his good qualities, he told us about a pious and blessed person who had drunk deep at the spirituality of Khwājah Ajall Shirāzi (God's blessings be with him). Once he was sitting on a pulpit and before him was a great multitude of people, Amīr 'Ālam being one of them. He started his address and said: "O Musalmāns, know ye, and be informed that tonight I wish to transfer to my son what (meaning spiritual riches) I once received from Khwājah Ajall Shirāzi". Instantaneously, there was a command from the above to give that to Amīr 'Ālam Walwālijī. Then, accordingly he called Amīr 'Ālam to the pulpit and put the saliva of his holy mouth into his (Amīr 'Ālam's).

### MAJLIS 13

*Sunday, the twenty-ninth<sup>3</sup> of Jamādi al-Ākhir, AH 710*

I had the honour of kissing his feet. The subject of discourse was the special distinction of the month of Rajab. He remarked: "In this month *du'ā* is generally answered, and its four nights are exceptionally marked out for this: (1) the first night, (2) the night preceding the first Friday, (3) the fourteenth night, and (4) the night on the twenty-sixth day of the month as it is *Shab-i-Mirāj* (the night of Prophet Muḥammad's Ascent)".

Then, he spoke on *nafl* (supererogatory) prayers and observed that *nafl* prayers were accounted for the obligatory prayers missed by the devotees. In this connection, he referred to Imām Abū Ḥanīfah's<sup>10</sup> practice and said that he used to pray five times to make up for each of the missed obligatory prayers.

### MAJLIS 14

*Sunday, the thirteenth of Rajab, AH 710*

I had the honour of kissing his feet. The subject of discourse

was *tawbah* (penitence). He observed that when the (spiritual) traveller's affairs were straightened through his consistent observance of the pledge of fealty *bai'ah* to his *pīr*, he would not be taken to task for his previous deeds. In this connection, he narrated: "There was a man called Sirājuddīn who lived in the township of Abuhar. Once I happened to be there and called on him. He and his family were among the devotees of Shaikh Farīduddīn (May his soul be hallowed). But that day some of the residents of Abuhar were engaged in a quarrel with the relatives of Sirājuddīn's wife, using improper language and accusing them of indecent things. At last, the lady intervened and said: 'What is all this that you are speaking of me? See if what you say about me was before *bai'ah* or after that' ". The Khwājah (God remember him with His blessings) observed that what an excellent and well-spoken remark came forth from that lady.

### MAJLIS 15

*Tuesday, the twenty-ninth of Rajab, AH 710*

I had the honour of kissing his feet. A man came and sought his blessings as his pecuniary circumstances had become very stringent. The Khwājah advised him to recite *Sūrah-al-Jumu'ah* each night in order to drive off the stringency of his living. This was followed by a reference to Shaikh-ul-Islām Farīduddīn who advised people that the *Sūrah* be recited every Friday night (in hard pecuniary conditions), but he was, he said, for reciting it each night, although he never recited it for himself, for he thought that one should feel thankfully reconciled to the situation, in which God had willed one to be. Then, he told the anecdote: "Once I happened to be among a group of people with the garments of the *ṣūfis* on them, and I heard one of them tell the other about the dream he had seen. The latter interpreted that it was a good dream giving indications that good days were ahead and he would see affluent circumstances. I wanted to intervene and say that people in the garment he was



donning, would never interpret the dream that way. But I thought who was I to meddle in their affairs. So I did not say anything and went away”.

As soon as the Khwājah (God remember him with His blessings) had completed the anecdote, the man who had come and sought his blessings said: “O Master, there is no way out except that people have to strive for affluence and happy living”. The Khwājah smiled and said: “The anecdote I have narrated did not concern you. It was just a glimpse of the state I am in”.

## MAJLIS 16

*Thursday, the sixth of Ramadān, AH 710*

I had the honour of kissing his feet. That day I and some of my friends, who were senior and superior to me, renewed the *bai'ah* at his hands. Suited to the occasion, he told the audience that when the Prophet (Peace be upon him), before the conquest of the holy city of Makkah, once proceeded towards it to visit the Ka'bah and perform the *'umrah*, he sent 'Uthmān (God be pleased with him) to the Makkans as an emissary. Ḥaḍrat 'Uthmān was still in Makkah but there spread a rumour that the Makkans had killed him. On this the Prophet called his Companions and asked them to contract *bai'ah* at his hands to fight the people of Makkah (to avenge the alleged murder of 'Uthmān). They contracted the *bai'ah* as required. At the time the Prophet was sitting under a tree reclining against its trunk. This *bai'ah* is known as *Bai'ah ar-Riḍwān*. In the meantime, one of the Companions, Ibn-i-Akwa', came and contracted the *bai'ah*. The Prophet (Peace be upon him) asked him whether he had not done it previously. He replied in the affirmative, adding that he wished to renew it. Then, the Khwājah (God remember him with His blessings) observed that the custom of the renewal of *bai'ah* had originated from that event. He further said that if the *murid* wished to renew the *bai'ah* and the Shaikh was not present, he should place his

(Shaikh's) garment before him and renew the *bai'ah* (with his hands on it); Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) had done that several times, and he also followed him.

Then, he spoke a while on the virtues of loyalty, and said that he had heard Shaikh Rafī'uddīn, the Shaikh-ul-Islām of (the province of) Awadh, relate the story of one of his relatives, who was the *murīd* of Khwājah Ajall Shīrāzī (God's mercy be upon him). The *murīd* was charged with some allegations and was arrested. He was punished and brought to the place where the guilty were executed. The executioner made him stand with his face towards the *qiblah* (the Ka'bah). The *murīd* himself wanted to stand facing the *qiblah*, but that way his *pīr*'s grave fell behind his back. He immediately took a turn and made himself stand facing the grave of his *pīr*. The executioner said that it was the time to face the *qiblah*; how was it that he wanted to look towards the opposite direction? The *murīd* replied: "I am keeping my face towards my own *qiblah*. Please do your duty".

Related to this the Khwājah told us another anecdote. He said: "Once I was on a journey. It was a long journey. I was riding a horse. At a place I realised that I was not feeling well. I felt thirsty and needed some water. I went to a pond, and came down from the horse to drink some water. But I felt some weakness in my heart. The bile seemed to be in excess. I became unconscious and in that state of unconsciousness I uttered: *Shaikh ! Shaikh !* After a while when I regained my consciousness, I felt confident of the happy ending of my life; I hoped that when I died I would die with the *Shaikh* in my thoughts, *inshā' Allāh*".

## MAJLIS 17

*Sunday, the twenty-third of Ramadān, AH 710*

I had the honour of kissing his feet. He discoursed on the subject of visiting graves, and said: "My mother (God's

mercy be upon her) fell ill. She asked me to visit the graves of such and such *shahīds* and *walīs*. As directed, I visited those graves and told her about the visits on my return. Each time when I did that, I found her illness a bit alleviated, and a marked relief was visible". Then, he referred to the time when Shaikh-ul-Islām Farīduddīn was ill and he was present at Ajodhan, and said that the Shaikh also had sent him several times to visit the graves of *shahīds* who were buried there. After visiting the graves when he returned to his presence, the Shaikh observed that his prayers had produced no effect, meaning that he felt no relief in his illness. He was unable to respond to the remark, but one of his friends, 'Alī Bihārī, standing at a distance, spoke out that they were deficient and imperfect and the Shaikh was perfect in his spirituality. How could the prayers of the imperfect in respect of the perfect be effective? As the Shaikh could not hear him, he (the Khwājah) had to repeat what had been said. [Looking towards him (the Khwājah)] the Shaikh told him that he had prayed to God to give him whatever he wished to have. Then, he gave his staff to him (the Khwājah) and asked him and Badruddīn Ishāq (God's mercy be upon him) to retire to such and such place and busy themselves with the remembrance of God. Both of them did accordingly. Next day when they presented themselves to him, his remark was that it was good and excellent. After this the Khwājah said to the audience: "Once he said to me that I and all others should together recite the *Sūrah-i-Fātiḥah* one hundred thousand times, asking to convey this to all the devotees and fix the number of times that each one of them had to recite the *Sūrah*. I did as I was advised and each of us accepted the suggestion I made, e.g., some were to recite five thousand times, some four thousand times, some more and some less. I recited the *Sūrah* ten thousand times, and that more or less in a week's time". Then, I asked the Khwājah whether the great Shaikh had wanted him and other friends to do all that in connection with that illness of his. He replied: "No, that was before the illness, and nobody knew as to what supplication he had to make to Almighty God".

**MAJLIS 18**

*Monday, the seventh of Dhu'l-Qa'dah, AH 710*

I had the honour of kissing his feet. He had Imām Nāṣirī's commentary of the Qur'ān (*Tafsīr-i-Nāṣirī*) before him. He told us about him that once Imām Nāṣirī fell ill, and in that illness he suffered from apoplexy. His relatives and friends thought that he was dead, and they buried him. In the night he became conscious and found himself in the grave. There in that state of perplexity and helplessness he remembered that one who recited the *Sūrah'-i-Yā-Sīn*<sup>11</sup> forty times in times of distress and misfortunes, would be safely extricated from the difficult situation one was in. He started reciting the *Sūrah*. When he had recited thirty-nine times, he saw an opening in the grave. The Imām also realized that it could be none but a stripper who was there to steal his *kafan* (shroud). He was reciting the *Sūrah'-i-Yā-Sīn* for the fortieth time, but now he started doing it in a low voice so that the stripper might not hear his voice and be able to open the grave as he wished. At last Imām Nāṣirī came out of the grave stealthily after he had completed the recitation of the *Sūrah*. When the stripper saw this, he was frightened to death and collapsed then and there. The Imām felt extremely sorry for the stripper's death and said to himself that he ought to have observed complete silence and remained motionless to enable him to take away the *kafan*, and then he would have quietly come out of the grave. Thus, he repented much for his coming out of the grave so hurriedly.

Now when the Imām was out of the grave, he thought that if people unexpectedly saw him, they would feel frightened and everyone would be struck with astonishment. Therefore, in the darkness of the night, he entered the city with a slow pace and called out that he was so and so and people had buried him for they mistook apoplexy as his death. Repeating that again and again he was moving around so that people, all at once, did not consider his announcement absurd and impossible.

Then, the Khwājah spoke a while of those people who practised abstinence and refrained from the pleasures of eating and sleeping, keeping themselves unceasingly lost in the remembrance of God with all their activities devoted to Him. He said: "There was a Shaikh of great piety, who lived at a certain place on the bank of a river. He managed to acquire some food and asked his wife to go across the river and hand it over to the *darwesh* living on the other bank. She said: 'The river is deep and wide, and it is difficult to cross it'. The Shaikh said: 'Proceed to the bank of the river and with your face towards it, ask it to give way to you in reverence to your husband's total abstinence from cohabitation throughout our married life'. She was amazed to hear this and said to herself: 'I have borne children to this man; how can I utter these words?' But she had to obey her husband. She went to the river and as soon as she uttered those words, it was divided into two parts and there appeared a passage in between leading to the other bank where she reached safe. When the lady approached the *darwesh* and gave him the food, he ate it and asked her to return home. She said: 'When I was coming to you, my husband had told me something and had asked me to say that to the river. I had acted accordingly and the river had given way to me. Now, what is there to assist me on my way back? The *darwesh* asked her as to what her husband had told her. She repeated the same. Then, he said: 'Go to the river bank and ask the river to give way to you in reverence to my total abstinence from food for the last thirty years'? This time the lady was much more amazed and said to herself that what her husband had told her was one impossibility and now what the *darwesh* had spoken of was another. The man had taken food before her very eyes. How could she say that he had taken food for the last thirty years. But as told by him she went to the river bank and repeated what he had said. On this the river was divided into two parts and there again appeared a passage and the lady reached home quite safe. When she met her husband, she fell down at his feet and asked him to explain to her as to how the two things could be true when he had cohabited

her a number of times and the *darwesh* had eaten food before her. She further asked her husband to explain the mystery that why in spite of the two lies that she had spoken to the river, the river had given the way. The Shaikh said: 'Know ye and be informed that I have never slept with you for any sexual desire. Whenever I did that I did it in order to give you what was due to you. It may, therefore, be construed as if I have never slept with you. And the *darwesh*, during the last thirty years, has never taken food in order to seek pleasure or satisfy the urge for any sensual pleasure. Whatever he has eaten, he has eaten to have the strength to perform his devotional acts' ". Then, the Khwājah observed that the two statements meant that whatever the men of God did was done with the intention that it was for the sake of God.

After this, the Khwājah spoke a bit about Qidwat-ul-Awliyā' (the model of *awliyā'*) Shaikh Qutbuddin Bakhtiyār (May his soul be hallowed), and said: "He had two sons who were twins. One of them died in his childhood. The other grew up but had none of the Shaikh's qualities". While mentioning this the Khwājah remarked that in fact Shaikh-ul-Islām Farīduddin was the son of Shaikh Qutbuddin (May God illuminate the graves of the two). Then he continued: "When the younger son of the Shaikh died and people, after the funeral, returned and went to his house, the Shaikh's spouse was mourning the death of the child with loud lamentations. Shaikh Qutbuddin (May his soul be hallowed) heard her cry and on being told what had happened, started wringing his hands in great distress. Shaikh Badruddin Ghaznavi was present. He asked him with all humility the cause of his uneasiness. The Shaikh said: 'Now, at this moment, I think as to why did I not pray to God to grant my son a long life. Had I done that, He would have granted my prayer.'" The Khwājah (God remember him with His blessings) remarked: "See how deeply he kept himself absorbed in remembering the Friend that he was completely oblivious of his son's life and death".

Then he discoursed on the subject of *du'ā*. He said:

“God’s servant, as and when engaged in prayer, ought not to remember his sins or acts of piety. If while praying, he is mindful of his good deeds, it may be construed as conceit and the prayer of the conceited remains unanswered. And if the thought of his being sinful hovers in his mind, the belief in his prayer as to its being acceptable would be weakened. One, therefore, ought to keep one’s eye only on the divine grace while in prayer, and have firm faith in that the prayer of his would be certainly granted, *inshā Allāh*”. He further said: “The devotee, at the time of *du‘a*, should keep both the hands open and close to the bosom; and it has also been stated in this way that both the hands should be kept contiguous to each other and so well raised as if he was just to receive something”. He also remarked that *du‘ā* was only the comfort of the heart, otherwise God the Almighty knew best as to what was to be done and what served the interests of His servants most.

The Khwājah also said something of the good faith of the *murids* in their *shaikhs*, and narrated the story of one of his neighbours in the city where he previously lived. His name was Muḥammad. Each year he suffered much from *nārū* (a kind of skin disease). Once the Khwājah planned to visit Shaikh-ul-Islām Farīduddīn (May his soul be hallowed), and that neighbour of his asked him to tell the Shaikh-ul-Islām about his disease and the intensity of the suffering caused by it, and bring a *ta‘wīdh* from him, when the Khwājah reached Ajodhan and met the Shaikh he informed him of the condition of the man and asked for a *ta‘wīdh*. The Shaikh asked him to write it out himself. As commanded the Khwājah prepared the *ta‘wīdh* and placed it in the holy hand of the Shaikh who saw it and asked him to give it to his neighbour. When the Khwājah returned from Ajodhan, he handed it over to him. It proved a definite cure and he never suffered from the disease in life. One from amongst the audience inquired as to what had he scribed in the *ta‘wīdh*. He said: “Some phrases like ( *الله الشافي، الله الكافي، الله الساعي* ) (Allāh is Healer; Allāh is the Efficacious; Allāh is the Forgiver); at present, however, I do not remember the whole of it”.

In continuation of this discourse the Khwājah said: "Once when I was present in the Shaikh's *majlis*, I saw a curl fall from his beard and settle down on his bosom. I said: 'I have a request to make if the Shaikh grants it'. He asked me as to what it was. I said: 'a curl from your beard has come down. If you permit I wish to keep it with me as *ta'widh*'. He asked me to have it. I took the curl with all the due respects, folded it in my garment and brought it home". While narrating all this the Khwājah (God remember him with His blessings) with tears in his eyes, observed: "I had experienced tremendous effect of that one holy curl, and thenceforward whosoever in grief and affliction came to me asking for *ta'widh*, I gave the curl to him. They kept it with them till they were cured or relieved of their grief. This became almost customary with me and continued till one of my friends, Tājuddīn Meenā'ī, came and asked me for the *ta'widh* for his ailing child. I had kept the curl in a niche. I looked and searched for it, but it was not available. I also searched other niches thinking that I might have put it at a wrong place. But I did not find it anywhere and my friend had to go back disappointed. His son died. After some time another person came and asked for the *ta'widh*. I looked up towards the niche where I used to keep it. And lo! it was very much there". The Khwājah, in this regard, further said that as the son of that friend was destined to pass away, the *ta'widh* could not be traced and he thought it was lost.

### MAJLIS 19

*Wednesday, the sixteenth of Dhu'l-Qa'dah, AH 710*

I had the honour of kissing his feet. Today he talked about poetry and prose, and in this connection his holy comment was: "One is delighted when one hears a good speech; and the contents of a piece of prose when heard in a poetic form turn out to be a source of greater delight. The same is the case with melodious voice. Every good speech which



delights one, if heard in good melodious voice, gives one more delight and greater enjoyment”.

Hereat, the writer submitted that he was never excited and moved as in *samā'*, and to this his response was that the devotees and the lovers had a kind of *dhawq* that stoked the fire of Love in their hearts; and had it not been so, there would not have been any *baqā* with everlasting joy. This brought tears in his eyes, and with a deep sigh he said: “Once I saw something in a dream and, in response to it, I recited the line: . *ای دوست به دست انتظارم کشتی* .

(O friend, thou hast killed me in a ceaseless expectancy). Then, whilst in dream, I repeated the line in this wise: *ای دوست به زخم انتظارم کشتی* (O friend, thou hast killed me with the wound of a ceaseless expectancy). When awake, I remembered the correct version of the line which was like this: *ای دوست به تیغ انتظارم کشتی* (O friend, thou has killed me with the sword of a ceaseless expectancy)”. . .

## MAJLIS 20

*Tuesday, the thirteenth of Dhi'l-Hajjah, AH 710*

I had the honour of kissing his feet. He talked about sincerity in one's discipleship and narrated the anecdote: “There was an army soldier among the *murīds* of Shaikh-ul-Islām Farīduddīn (May his soul be hallowed). He was called Muḥammad Shāh. It had become usual with him that whenever he intended to do something, he saw the person of the Shaikh in dream, and interpreted each of his such dreams in accord with the form and appearance, in which he saw the Shaikh in it. Once he thought of going to Hindustan, and with the idea of this journey in his mind when he slept in the night he saw the Shaikh in a dream going towards Ajodhan. When he woke up, he said to himself that he should also proceed towards Ajodhan. In his dream he had neither heard the Shaikh say anything to him nor was there any indication from him. He only saw that the

Shaikh was going towards Ajodhan. He, therefore, dropped the idea of going to Hindustan and instead proceeded towards Ajodhan. In this journey, however, he experienced a good deal of comfort and pleasure". The Khwājah (May God remember him with His blessings) further said: "This Muḥammad Shāh was also known as Ghorī. He was an excellent fellow. In the last days of his life he went on *hajj* pilgrimage. After that he was no more heard of".

## MAJLIS 21

*Monday, the eleventh of Muḥarram, AH 711*

I had the honour of kissing his feet. He spoke of a certain *shaikh* who was a man of great piety, and narrated this anecdote: "A man came to the *shaikh*, expressed his feelings of deep attachment to him and ultimately became his *murid*. The *shaikh* was kind to him and, in observance of the usual practice of the *ṣūfi* way, gave him a *khirqah*. After some time the *shaikh* was told that the *murid* had taken to depravity and was once again steeped into his previous sins. On hearing this the *shaikh* went straight to the *murid's* house and asked him to come and live with him and do whatever he wished to do in his house as the *darwesh* was the embodiment of virtues and one of his attributes was the veiling (of the sins of others). The *shaikh* assured him that whatever he did in his house he would keep a secret of that. The *murid* heard this and felt ashamed, placed his head at his feet, had the *ba'ah* renewed and returned to God wholeheartedly. All praise to God, Lord of the Universe".

When the anecdote was over, I submitted that it was customary that the *pir* was fully aware of the progress of the *murid's* (spiritual) circumstances. Likewise, if the *pir* did not keep himself posted with his *murid's* activities, how could he put them to test and guide him on the right path? But if he looked into his beliefs and found them perfect and firm, then there was a hope for the *murid*. He remarked: "Yes, firm belief, as *imān* in the world of exoterics, is the very

basis of the *ṣūfī* way of life. A *murīd* is required to be firm in his *īmān* in the unity of God and the Prophethood of Muḥammad (Peace be upon him). He should also have full faith in his *pīr*. A true believer who is blessed with an unblemished *īmān*, does not become *kāfir* (an unbeliever) if he commits a sin. Similarly, a *murīd* with his unquestioned faith in his *pīr*, cannot be dubbed as an apostate if he happens to slip into errors. There is always hope that he may be reformed because of his faith in his *pīr*'.

Then, for a while he spoke on the subject of reciting the *Qur'ān* and the spiritual rewards of memorising it (*ḥifẓ*). I humbly asked him as to what he thought about reciting it by simply looking into it if one had not been able to memorise the *Qur'ān*. He replied that it was good as the eyes also had their share of divine blessings. To this he added that whenever the Great Shaikh<sup>12</sup> (May his soul be hallowed) asked anyone to memorise the *Qur'ān*, he used to suggest that first of all *Sūrah* 'i-Yusuf be memorised as, for the blessings that it entailed, God would favour him with the whole of the *Qur'ān* committed to his memory.

In conformity with this he told the audience that the Prophet (Peace be upon him) once remarked: 'When a person who had the intention of memorising the *Qur'ān* passes away without achieving his objective and is buried, an angel visits him in his grave with an orange from Paradise and hands it over to him. He passes it down his throat and instantaneously feels as if the whole of the *Qur'ān* is engraved in his memory; and tomorrow when on the Day of Resurrection all humanity is assembled, he would find himself raised as *ḥāfīz*.

This was followed by a reference to those *dānishmands* who had the virtues of *darweshī* and whose manners and disposition were those of the men of peity and generosity. He said that he had known and met three such *dānishmands* and they were Mawlānā Shihābuddīn of Mīrat,<sup>13</sup> Mawlānā Aḥmad Ḥāfīz and Mawlānā Kaithalī.

Of Mawlānā Aḥmad, the Khwājah told us that he was a

*hāfiz* and a man of God. Once on his way to visit the grave of the Great Shaikh (May his soul be hallowed), he met the Mawlānā in the vicinity of Sarsi, who said to him: "When you reach the grave of the Great Shaikh, say my *salām* to him and tell him: 'I do not seek worldly comforts and riches; there is a good number of such people which are after them. I do not seek *'uqbā* (the Hereafter) also. What I want is *توفني مسلماً و الحقي بالصالحين*<sup>14</sup> meaning that when I am to die, I want God to take my soul as a Muslim (as one submitting to His Will) and unite me with the righteous'."

As for Mawlānā Kaithalī's saintliness, the Khwājah remarked that he was a man of great piety. Though not associated with any *pīr* by way of *ba'ah*, he had met a number of men of God and had attained much in the spiritual company of the pious people. When he first saw him, his speech and appearance convinced him that he was one of those who were in direct communion with the divine. He had something in his mind, about which he sought clarification from him (Mawlānā Kaithalī) and he explained it to his full satisfaction. Then, with tears in his eyes, the Khwājah observed that if he had asked a hundred intellectuals and jurisconsults to solve the problem that he had in his mind, they would have but expressed their inability to do that. Of Mawlānā Khaithalī's moral disposition he told the audience that once he went to see him. Mubashshir who waited upon him at that time, was still a boy. Perhaps, he misbehaved and people who were around beat him with a stick. Mawlānā Khaithalī was so much pained at that as if he himself had been beaten with the stick. He started crying and said that it was just because of his ill-temper that the boy had to suffer. The Khwājah (May God remember him with His blessings) said that Mawlānā Khaithalī's feelings of compassion and kind-heartedness on the occasion moved his heart to the point of extreme grief and distress.

About the saintliness of Mawlānā Kaithalī the Khwājah narrated another anecdote. He said: "I heard from him that once, during the days when Malik Qutbuddin Hasan had

died, there was famine in Dehli. He happened to be in the cloth market. He was hungry and bought some food. But it occurred to him that it was not proper to eat it alone. He should ask someone to share it with him. He saw a *darwesh* clad in shreds and patches pass by him, and said to him: 'O Khwājah, I am a *darwesh* and you are also a *darwesh*. I am poor and you also look poor. I have a little food. Come and share it with me'. The *darwesh* accepted the offer. They went to a cook's shop and ate the food. While eating he told the *darwesh* that he was in debt and had to pay twenty *tan̄kas* to the creditor. The *darwesh* asked him to relax and eat the food comfortably. He would give him twenty *tan̄kas*. He said to himself as to how the man in such ragged clothes would manage the twenty *tan̄kas* for him. However, after they had finished, the *darwesh* stood up and asked Mawlānā Kaithalī to accompany him. He proceeded towards a mosque, behind which there was a grave. Standing close to the grave he uttered a few words. He also struck it with the stick he had in his hand, speaking softly that his companion was in need of twenty *tan̄kas* which had to be given to him. Then, he turned towards him (the Mawlānā) and asked him to leave in peace as he would get the required *tan̄kas*. On this Mawlānā Kaithalī kissed the hands of the *darwesh*, begged his leave and went to the city. The Mawlānā narrated: 'I was at a loss to understand as to who would give me those twenty *tan̄kas*. However, in that state of uncertainty I remembered that I had a letter with me to be delivered at the residence of a certain person. I reached near the Kamal Gate of the city, where I saw a Turk sitting on the balcony of his house. He also saw me, called me out and sent his servants for me, who succeeded in persuading me to go to the balcony. The Turk received me with a cheerful smile and expressed his utmost happiness at my being at his house. I tried my best to remember who he was. But I could not place him. The Turk asked me as to whether I was not the *dānishmand* who had helped him on such and such occasion. I told him that I could not remember the occasion and I did not know him. The Turk said that he knew me very well and that why I was trying to keep my identity

concealed. He talked a good deal in the same strain. Then, he brought twenty *tan̄kas* and, with great humility and sincere apology, put them in my hand'."

In connection with Mawlānā Kaithalī's saintliness, the Khwājah (God remember him with His blessings), further observed that it was one of his good moral qualities that he never took his meals alone, and told another anecdote concerning him: "Once, while travelling, I found myself in the vicinity of Sarsi, where I heard that the other day a caravan was attacked and robbed somewhere in the neighbourhood and a good number of Musalmāns were slain by the robbers. Among them there was a *dānishmand* also, known as Kaithalī, who was reciting the *Qur'ān* and was killed in the same state. Naturally it just occurred to me that the man might be Mawlānā Khaithalī. Next day I visited the place where the caravan was attacked, recited the *fātiḥah* for the slain and inquired about the person who was killed while reciting the *Qur'ān*. I was told that it was the same Mawlānā Kaithalī (God's bountiful mercy be upon him)".

## MAJLIS 22

*Wednesday, the third of Rabī' al-Awwal, AH 711*

I had the honour of kissing his feet. It was for more than a month that I had not been there, and it was quite unusual. I had never absented myself from his *majlis* before for such a long time. There were also present two or three close friends of ours. The Khwājah (God remember him with His blessings) looked towards me and said: "We were just discoursing about the learned ones when you came in". I blushed and bowed again to show my respects. He continued: "It was customary with Khwājah Shamsul-Mulk<sup>15</sup> (God's mercy be upon him) that if any of his students was absent any day or a friend of his visited him after a long interval, he would remark as to what was his fault that he was keeping himself away from him". Hereat, the Khwājah smiled and said: "If he (Shamsul-Mulk) wished to say

something to one in lighter vein, he would ask him as to what he had done that he had ceased visiting him so that he might do it again". This, the Khwājah said, and told us that if any day he did not go there or went there after a long interval he thought that he would also say something in regard to his absence. But he usually recited the following verse to him:

آخر کم ازاں کہ گاہ گاہی  
آئی و بہا کنی نگاہی

All right ! The minimum you could do is to visit and cast a glance at me only occasionally.

The recitation of the verse filled the eyes of the Khwājah with tears and this moved the hearts of all those who were present in the *majlis*. Someone from amongst the audience said that he had heard that during the days when he (the Khwājah) used to visit Khwājah Shamsul-Mulk, he was received by him with great honour and was invited to take his place quite close to him on the balcony where he used to sit. The Khwājah (God remember him with His blessings) confirmed the statement and added that to the balcony no one except Qādi Fakhruddin Nāqilah and Mawlānā Burhānuddin Bāqī had an access. But he always asked him to be seated close to him. And to this his (the Khwājah's) response used to be that he did not deserve the favour. His plea was, however, never accepted and he had him seated close to him. It was inquired from him as to whether he (Shamsul-Mulk) had any occupation at that time. The Khwājah replied in the affirmative and said that he was *mustaufi* (مستوفی) at that time, and Khwājah Taju-ddin Rēzah had composed the following verse in regard to this:

صد را کنوں بکام دل دوستاں شدی  
مستوفی ممالک ہندوستاں شدی

O Ṣadr, now, the desires of your friends  
Have been fulfilled;

And you have been appointed the auditor-General of the provinces of Hindustan.<sup>16</sup>

I submitted that the piety and erudition of Khwājah Shamsul-Mulk were widely known but it was not known whether he had any connection with or love and affection for *darweshes*. The Khwājah (God remember him with His blessings) observed that his faith in them was admirable and the respectful treatment he had always received from him was a testimony to this. All praise to God, Lord of the Universe.

### MAJLIS 23

*Wednesday, the twenty-fourth of Rabi' al-Awwal, AH 711*

I had the honour of kissing his feet. That day I had gone there together with some friends. He inquired whether we had reached there in a group. Our reply was that we had reached there separately but to assemble there and attend the *majlis*. He remarked that it was better to come separately as Shaikh Fariduddin (May his soul be hallowed) had once asked his devotees to come to him one by one and not in a group in order to avoid the evil eye which might have its adverse effect.

Then, he spoke on the subject: *العَيْنُ حَقٌّ وَالسُّحْرُ حَقٌّ* meaning that the evil eye and the magic both had some truth in them. He commented that it was not that truth, the opposit of which was falsehood and observed that it was a fact that their impact was felt. The *Mutazilah*, however, denied that and were of the opinion that since magic and the evil eye were not directly connected with the effect they were supposed to have produced, the whole idea was just foolish and a freak of imagination. But actually it was not so.

The conversation in regard to magic led the Khwājah to make some observations about *mu'jizah* and *karāmah*.



which, according to him, were of four kinds: *Mu'jizah* concerned (prophets) only, who were gifted with perfect knowledge and were men of perfect actions with the distinction of receiving revelations from God. Thus, whatsoever issued forth from them was *mu'jizah*. *Karāmah* was related to *awliyā'* who were also men of perfect knowledge and actions but with the difference that they had no control over their spiritual states. Anything unusual shown by them was, therefore, called as *karāmah*. *Ma'ūnah* was peculiar with such crazy people who neither possessed knowledge nor were men of perfect actions. From time to time, however, they demonstrated such things as were contrary to nature. That was known as *ma'ūnah*, while *istidrāj* was an unusual thing caused by such persons who were actually devoid of firm belief, viz., those who practised black-magic and others like them.

Then, the Khwājah observed that there were three modes of knowing things, i.e., through Senses, Reason and Divine Intelligence. Through Senses knowledge about the eatables and the odoriferous and things like them was obtained. As for Reason, it was related to two types of knowledge; one acquired (through reasoning) and the other acquired without any pre-meditation. Knowledge through Divine Intelligence was acquired as well as related to the self-evident. But one who had access to the realm of the Divine Intelligence, was capable of knowing, without any pre-meditation, what was generally known through rational investigations. This was followed by his remark that knowledge which flowed from the realm of Divine Intelligence, could only be received by *anbiyā'* and *awliyā'*. He also explained the qualities of the persons who had access to that realm. However, one whose source of knowledge was confined to the world of Reason only and who felt delighted when something of the nature of the acquired and intuitive knowledge was revealed to him, would find the path leading to the world of the Divine Intelligence closed to him. In continuation of this he narrated the story of a pious man who had once claimed that his heart was in the state of

receiving something from the world of the Unseen, and if God willed it so he would write it down. After that when he started scribing what he had experienced, he could not do it and ultimately had to confess that though much had been scribed, the intended meaning of that was beyond the grasp of his pen.

Thereafter, he spoke of the assertion of the *mu'tazilah* that the infidels (*kuffār*) and those who committed mortal sins, would be subjected to perpetual torture. But, his own opinion was that the *mu'tazilah* were wrong in their assertions. The true position was that the infidels would have to experience eternal torture as they believed that what they worshipped was their God and they were consistently firm in this belief of theirs. But the mortal sinners were not permanently steeped in their sins. When they had committed the sins, they had a realization of the immorality of what they had done. Thus, as their belief in the commission of mortal sins was not permanently rooted in them, their torture was also not permanent.

This was followed by his comment that the sinner engaged in his sinful acts remained otherwise obsequious because of his three characteristics: (1) he had a feeling that what he was doing was wrong; (2) he believed that God was Omnipresent and everything was in His knowledge and within His sight; and (3) he hoped that God would forgive him.

Then, he observed that the *Ashā'irah*<sup>17</sup> held the view that if the end of an infidel (*kāfir*) came with his belief in God at the last moment, he would be for the present deemed as having died as a believer (*mu'min*). Likewise, if in moments of breathing his last a believer became an infidel (God avert!) he would be for the present counted as one of the infidels. Concurring with this idea he referred to Khwājah Ḥamīduddīn Siwālī (God's mercy be upon him) who had repeatedly spoken of a Hindu of Nagaur as a friend of God (*walī*).

In continuation of this he mentioned the name of Abū Ḥanīfah (May his soul be hallowed) and said: "People asked

him as to whether, on the Day of Judgement, the infidels (*kāfirs*) would find themselves in Hell. His reply was in the negative. He was asked to explain that. He said: 'Tomorrow on the Day of Judgement the infidels on seeing the intensity of punishment and torture, would become believers'. But there belief at that time would be of no avail as the real belief was the belief in the Unseen. Thus, though believers at the moment, they would be sent to Hell'. As a verification of this statement he observed that in relation to the *Qur'ānic* verse وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (sūrah LI: 56), Ibn 'Abbās had stated: إِلَّا لِيُؤْخَذُونَ meaning that the *jinns* and *ins* (in this world) would be known by the affirmation of their belief in one God, as *muwahhid* (monotheist). One who was a *muwahhid* here in this world was so because of his belief in the Unseen, while the infidels would affirm the oneness of God only when they had experienced the torture of the Day of Judgement. Thus, Ibn 'Abbās's explanation of إِلَّا لِيَعْبُدُونِ in terms of إِلَّا لِيُؤْخَذُونَ was correct.

Then, the Khwājah remarked that whomsoever a man met, he should consider him better than himself, no matter if the former was a sinner and the latter a dutiful servant of God. Because, it might be that later, after having met each other, the sinner became obedient to God and the obedient one was turned just the opposite.

This was followed by a reference to Khwājah Ḥasan Baṣarī<sup>18</sup> (May God illuminate his grave). He said that Khwājah Ḥasan Baṣarī used to say that he always considered everyone whom he saw or met, a better person than himself. But once he thought otherwise and was chastised for that then and there. Khwājah Ḥasan Baṣarī related the story as follows: "It so happened that I saw an Abyssinian sitting on the bank of a river with a *qarābah* beside him drinking from it in draughts. There was a woman also sitting close to him. I said to myself: 'Now, at least, I am better than this person'. While still occupied with this thought I saw a boat with seven persons in it sinking in the river. The Abyssinian immediately jumped into the river,

rescued six of them and brought them to the river bank; then, looking towards me and addressing me as Hasan asked me to go and save the seventh one. I was bewildered. The Abyssinian told me that there was water in the *qarābah* and the lady sitting near by was his mother, and that he was sitting there just to test me; with these words he asked me to leave as I was just a superficial observer”.

Speaking on the subject of reciting the *Qur'ān*, the Khwājah observed that the *Qur'ān* be recited in slow and measured rhythmic tones (*tartīb*), and if there was an occasion, with *tardīd* also. Someone in the audience asked him as to what *tardīd* was. He replied that the verse which moved the heart of the reader and filled it with delight, be recited again and again. He also told the audience that once the Prophet (Peace be upon him) wished to recite something (from the *Qur'ān*) and started with *bismi-Allāh ar-Rahman ar-Rahim*, but the very pronouncement of the names of God moved his holy heart to such an extent that he repeated it twenty times.

Then, the Khwājah indicated the way the *Qur'ān* should be recited. He said that it had eight different modes, out of which he talked about five only: (1) while reciting the *Qur'ān* one should have one's heart fixed on the person of God; (2) if this was not possible, one should feel the meaning of what he was reciting, affecting one's heart; and (3) if that was also not possible, one's heart should be filled with the majesty and glory of God. Someone from amongst the audience inquired as to whether it was the same thing as he had described as the first stage. He replied in the negative and said that the first one concerned the person of God and the third one was related to His attributes. About the fourth stage he observed that while reciting the *Qur'ān* one should feel overwhelmed with a feeling of modesty and penance that one was not worthy of the good fortune and spiritual happiness the recitation of the *Qur'ān* contained in it; and fifthly, if one could not do that, one should know that the reward of reciting the *Qur'ān* is from God and in any case one would be rewarded. I submitted that whenever I recited

the *Qur'ān* my heart felt exposed to its meaning in a more manifest way than what I had formerly comprehended it to be. If, in the midst of recitation, some idea or desire gripped my mind, I immediately cursed myself and shook it off absorbing myself in the recitation with more devotion. And instantly I found a verse which was either antidote to that idea or desire, or in which there was a solution of the problem that had occurred to my mind. The Khwājah (May God remember him with His blessings) remarked that there was much virtue in that and asked me to continue the practice with more care. All praise to God, Lord of the Universe.

### MAJLIS 24

*Wednesday, the second of Rabī' al-Ākhir, AH 711*

I had the honour of kissing his feet. That day he talked on the subject of Renunciation, and observed that the real wisdom lay in abstaining from involvement in worldly pursuits. He elaborated this by stating that if a person willed that after his death one-third of his wealth was to be given to the wisest among human beings, the question was as to whom could it be given? To this he himself replied that the will should be executed in favour of the person who had renounced the world. One from the audience asked him as to when the man had already renounced the world, how could he be persuaded to accept it? His reply was that the crux of the matter concerned the manner and occasion of expending one's wealth; and in this connection he observed that the 'world' did not mean gold and silver, material goods and other things, but, as a saintly person had remarked, 'one's belly itself was one's world'. If one ate less, it meant that one had abandoned the world. But if one ate to one's fill it meant that one had not abandoned the world. Then, the point was elaborated thus: "The Satan says that when the man who has eaten to his fill starts his prayer, I embrace him (with joy). Now the extent of my control over him could

be well imagined when such a person was not engaged in prayer. On the other hand, I keep myself away from a hungry person who is in sleep. Imagine the intensity of my hatred for him when he stands for peayer”.

This led the Khwājah to speak on the subject of Satan, his whisper of evil and the power he wields over mankind. He remarked that *khannās* was the devil which continually kept itself attached to the hearts of the sons of Adam. When they were busy in remembering God, he felt beaten off. After this he said: ‘It has been stated by Mawalānā ‘Alā’uddin Tirmidhī in his *Nawādir al-Uṣūl* that after the descent of Adam on earth, one day it so happened that Eve was approached by *Iblīs* with *khannās* and was asked by him to keep *khannās* with her as it was one of his offsprings. This he said and went away. When Adam came and saw *khannās*, he asked as to who it was. Eve narrated the whole story. Adam reproached her for having accepted the offer and told her that *Iblīs* was their enemy. Then, he tore up *khannās* into four pieces and placed each of them on four different hills. In the absence of Adam *Iblīs* appeared there and inquired from Eve about *khannās*. She told him what had happened. *Iblīs* called out *khannās* which presented itself immediately in its previous form. On his return Adam saw *khannās* standing there and inquired as to how was that. Eve told him what had happened. Adam killed *khannās*, burnt it to ashes and threw the ashes in a river. When Adam went away, *Iblīs* appeared again and asked about *khannās*. Eve told him all that had taken place. *Iblīs* called out *khannās* which appeared there instantly. After the disappearance of *Iblīs* from there Adam reached the place and found *khannās* in the form of a sheep. Eve informed him of the whole thing. This time he killed *khannās* which was in the form of a sheep, cooked its meat and ate it. In the meantime *Iblīs* reached there and called out: ‘O *khannās*!’ *Khannās* responded from within Adam’s heart: ‘I am here’. *Iblīs* said to it: ‘Stay where you are. That is in fact what I wanted’ ”.

## MAJLIS 25

Wednesday, the fifteenth of Jamādi al-Awwal, AH 711

I had the honour of kissing his feet. He talked about taking omen from the *Qur'ān*. I inquired if there was any (scriptural) authority for that. He replied that there was a Tradition (*hadīth*) to the effect. This was followed by his suggestion that if one wished to take omen from the *Qur'ān*, one should open it with one's right hand only, keeping the left one aside.

Then, concerning the subject, he narrated what he had heard from Shaikh Badruddin Ghaznavi (God's mercy be upon him). The Shaikh had narrated: "When I arrived at Lahaur from Ghaznah, I found the city populous and prosperous. I stayed there for some time. When I thought of leaving Lahore, I could not decide whether I should go to Dehli or return to Ghaznah. This kept me wavering for some time. I was, however, more attracted towards Ghaznah as my parents, relatives and friends, all were there while in Dehli I had no one, except my son-in-law. Finally, I decided to take omen from the *Qur'ān* and went to a pious man. In the first instance I looked up in the *Qur'ān* with the idea that I should return to Ghaznah. I came across a verse that warned of the impending punishment. Then, I opened the Book with the idea of proceeding to Dehli and found the verse concerning the Paradise with its cool streams and other pleasures. I, therefore, contrary to my yearning for Ghaznah, left for Dehli where on my arrival I was told that my son-in-law was in jail. I went straight to Sarāi-Sultān to find out what had happened to him. And there I saw him come out of the Sarāi with an apron in his hand with silver coins in it. He heartily greeted me. Then, he led me to his house and placed those silver coins before me. I was exceedingly happy. In the meantime there was a news from Ghaznah that the Mongols had attacked it and my parents and all my relatives had been put to death".

After this, I submitted as to whether Badruddin Ghaznavi had become a *murīd* of Shaikh Qutbuddin Bakhtiār (May his soul be hallowed)! The Khwājah replied in the affirmative.

Then, he spoke of Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) and said that his way was different. He had settled in Ajodhan, keeping himself far away from people and living at an uninhabited place contented with the food of the *darweshes* and whatsoever was available in that region as *pīlū* (trees) and things like that. In spite of that, countless people reached there to have a glimpse of him. The *khānqāh* remained open from morning till late at night. The visitors who came and went in streams had their shares of money, food and other good things, with which God in His bounty had blessed the *khānqāh*. Whosoever visited him, he was, as a matter of routine, given something. What a spiritual strength and what a pious life! No human being could reach that level of peity and spirituality. The newcomers and the old acquaintances who had been there for years were never discriminated and his kindness and loving care were equally shared by all. Then, he mentioned Badruddīn Ishāq (God's mercy be on him), from whom he had heard it that he was a trusted *khādim* of the Shaikh-ul-Islām and, as he was his confidant, he used to tell him everything and ask him to do whatever he desired to be done. He testified that he had never found any contradictions in the public and private utterances of the Shaikh-ul-Islām. Thus, externally as well as internally, he was always consistent and that was undoubtedly one of the wonders of the world.

## MAJLIS 26

*Tuesday, the twelfth of Jamādī al-Ākhir, AH 711*

I had the honour of kissing his feet. He talked about *Sūrah al-Fātiḥah* and remarked that it was generally recited for the fulfilment of desires. He said: "Whoever is faced with a difficult task, he should recite *Sūrah al-Fātiḥah* in this manner: At first when he recites *bismi-Allāh ar-Raḥmān ar-Raḥīm*, he should connect the *mīm* of *ar-Raḥīm* to the *lām* of *al-ḥamdu lillāh*, making this as *bismi-Allāh ar-Raḥmān ar-Raḥīm-il-ḥamdu lillāh* and repeating *ar-Raḥmān ar-raḥīm* at this point three times; and when the *Sūrah* is completed,



he should recite *āmin* three times. It is hoped that by the grace of the Almighty the task would be completed as desired".

In this connection he also remarked that the *Qur'ān* consisted of ten subjects, out of which *Sūrah-i-Fātiḥah* contained eight in it. What were those ten subjects? They were: The person of God ( ذات ), His attributes ( صفات ), His actions ( افعال ), the world hereafter ( معاد ), isolating oneself from everything for the worship of God ( تزكية ), abandoning all and seeking succour from God alone ( تخليه ), friends of God ( اولياء ), God's opponents ( اعداء ), opposition of the *kuffār* ( كفار ) and legal injunctions ( احكام شرع ). Then, he enumerated the eight subjects mentioned in the *Sūrah* like this: *Al-ḥamdu lillāh* (person), *Rabb al-'Ālimīn* (actions), *ar-Rahmān ar-Raḥīm* (attributes), *mālik-i-yom id-dīn* (the world hereafter), *iyākanābudū* (isolating oneself), *wa iyāka nasta'in* (abandoning all), *iḥdīnā as-ṣirāt al-mustaqīm ṣirāt al-ladhīna 'an-'amta 'alaihim* (friends of God) and *ghair il-maghdūb-i'alaihim wa lad-dallīn* (God's opponents). It was only the opposition of the *kuffār* and the legal injunctions that were not mentioned in the *Sūrah*.

This was followed by a brief reference to Hujjat-ul-Islām Muḥammad Ghazālī<sup>19</sup> and the Khwājah's remark that his observations, in *'Iḥyā' al-'Ulūm*, that fasting was one-half of patience while patience was one-half of faith was a proven truth. Then, he himself asked as to what the statement that fasting was one-half of patience really meant? He first explained patience and said that it meant the domination of inducements to truth over inclinations towards sensual desires and then stated that the two things, i.e., anger and carnal appetite generated inclinations towards sensual desires and it was only through fasting that the carnal appetite was subjugated. Thus, in this sense, fasting amounted to one-half of patience. As for patience being one-half of faith, the Khwājah observed that beliefs and good deeds were the two attributes of faith and therein lay the validity of the statement that patience was one-half of faith.

Then, mention was made of *'Awārif al-Ma'ārif* of Shaikh Shihābuddīn (May his soul be hallowed) and he told the audience that he had studied five chapters of *'Awārif* at the feet of the Great Shaikh Fariduddīn (May his soul be hallowed). 'Oh, what an excellent exposition of the subject-matter of those five chapters!', he remarked and said that no one could do that so beautifully as the Great Shaikh did. Many a time people were moved by his passionate and eloquent explanation of finer points to such an extent that they thought that if they died at that moment, their death would be a good and enviable one. The Khwājah told us that on the day when the book was brought to the Shaikh, a son was born to him. The Shaikh celebrated the two events by giving the name of his son as Shihābuddīn.

After this, the conversation took a turn and the Khwājah spoke of the delight and pleasure that one had to experience from the speech of a pious and divinely graced person. If the same speech was heard from an ordinary person, it did not produce that kind of effect. According to him the reason for the difference in the effect of the two speeches lay in the fact that the previous speech was that of a person who had spoken from a 'station' of mystical contemplation graced with divine light.

In this connection the Khwājah narrated an anecdote and said: 'There was an *imām* who led the prayer in a mosque. He was a man of God and was known for his piety and righteousness. After the prayer, he used to give a talk comprising the discourses and spirituality of the *mashā'ikh*. The audience found pleasure and a kind of spiritual comfort in his speech. One of the audience was blind. He was a regular listener to the *imām's* speech and derived much pleasure from it. Once it so happened that the *imām* was not present. The *mu'adhdhin* took his place and started narrating anecdotes about *mashā'ikh* and their spiritual attainments in the same manner as the *imām* used to do. When the blind man heard this, he inquired as to who was speaking on the life and spirituality of *mashā'ikh*. He was told that as the *imām* was not present, the *mu'adhdhin* had

taken his place and was giving the speech. He remarked that he was not prepared to listen to every sinner on the subject". On this, tears welled up into the eyes of the Khwājah who observed that words spoken by a person whose (spiritual) affairs were not good, did not lead the listeners to any ecstatic feeling of pleasure and beatitude. He also recited the following couplet of Shaikh Sa'di:

بِزبانِ هر که جز من برود حدیثِ نشت  
چو معامله ندارد سخن آشنا نه باشد

People, other than me, who talk of your love  
Fail to arouse the passioned response,  
As they know not  
What the genuine love is.

## MAJLIS 27

Wednesday, the eighteenth of Rajab, AH 711

I had the honour of kissing his feet. I had seen a dream which I mentioned to him. The dream was: "It was the time for morning prayer and I was performing ablutions for the prayer, for which the time was running fast and I was in haste. I, however, performed the ablutions and offered the *sunnah rak'ats* with a feeling that the congregation for the *fard* prayer might disperse. I hurried for the congregation but on the way I felt the sun had risen. There was a fear lurking in my mind that the time for the prayer might pass. I raised my hand towards the sun and uttered these words: 'Stop rising in the name of the Shaikh's good time'. I said this and found myself in a happy state". In the meantime I woke up to find that still it was night. When the Khwājah (God remember him with His blessings) heard this, his eyes were brimmed with tears and he narrated the anecdote: "There was a *naqib*. His name was Muhammad and he was from Nishapur. He possessed a lovable personality and his devotion to saintly persons was deep. He had told me that

once he was on a journey to Gujarat. In those days the area was under the occupation of the Hindus. He reached a place where one or two persons joined him. They had no weapons with them. All of a sudden a Hindu appeared with a naked sword in his hand. He was frightened and called out: 'O Shaikh, come to my rescue'. The Hindu immediately dropped his sword and begged him to give protection. He was bewildered and said to himself what the man really meant by asking for his protection. The Hindu again asked him to give him protection. He, however, asked him (the Hindu) to feel protected. Then he handed over his sword to him and both of them went their respective ways". Then, the Khwājah (God remember him with His blessings) asked us to think of what the Hindu might have seen and what was the thing that he was made to see.

### MAJLIS 28

*Wednesday, the second of Sha'bān, AH 711*

I had the honour of kissing his feet. He discoursed on the subject of feeding others and remarked that basically *darweshī* meant that a visitor, after mutual greetings, be first served with food and then conversation or any other thing should follow. Then, he advised us:

إِنْدُوا بِالسَّلَامِ ثُمَّ بِالطَّعَامِ ثُمَّ بِالْكَلامِ

First *salām*, then food and after that conversation.

### MAJLIS 29

*Monday, the twenty-second of Sha'bān, AH 711*

I had the honour of kissing his feet. Food was served and people started eating. The Khwājah observed that a saintly man had once remarked that he felt the food which people ate in his presence passing through his own throat, i.e., as

if he himself was eating it. One from the audience said: "It has been stated that once a person whipped a horse in the presence of Shaikh Abū Sa'id Abul-Khair (God's mercy be upon him). The Shaikh saw this and heaved a sigh of pain in such a way as if the whip had penetrated his own body. A pretender who was present claimed that it was impossible. Shaikh Abū Sa'id showed him his naked back and he found the effect of that clearly visible on his back". Then, the narrator of the anecdote looked towards the Khwājah and said that it meant that one's state of experience could affect others also, but he was unable to understand how it could be. The Khwājah observed that it was like this: "When the soul is strong and has attained perfection, it attracts the heart which also, when it becomes powerful and high-spirited and is perfect, attracts the body and becomes one with it. Thus, the unity of heart and body results in the body being affected of what the heart experiences". On this I submitted as to whether this could be applied to the situation of (Prophet Muḥammad's) ascent (to heaven). He affirmed this.

Then, the Khwājah said that a pious man had once observed that he did not know whether in the night of his ascent the Prophet (Peace be upon him) himself was taken to (the vicinity of) the Throne of God, Paradise, Hell and whatever he saw in the heaven or all those things were brought to the place where he was. The remark of the Khwājah was that if all those things were brought to the place where the Prophet (Peace be upon him) was (in that night), it proved that the status of the Prophet was all the more superior.

Thereafter, the Khwājah spoke a while about the people who were not aware of the propriety of conduct in matters of *bai'ah*. He observed that there were people who, after their *bai'ah* at the hands of one, went and joined the circle of someone else while some became devoted to the graves of *mashā'ikh*. I intervened and submitted that some people visited the graves of *mashā'ikh*, had their heads shaved and

became their *murīds*. Was this form of *bai'ah* justified? He replied in the negative, and narrated the story of the eldest son of Shaikh-ul-Islām Farīduddīn (May his soul be hallowed), who visited the grave of Shaikh-ul-Islām Quṭbuddīn Bakhtiār and had his head shaved. Shaikh Farīduddīn was informed of that and his reaction was that Shaikh Quṭbuddīn (May God illumine his grave) was my *makhdūm*, but that form of *bai'ah* was not justifiable, and that the real *bai'ah* was that *bai'ah* in which the hand of a *shaikh* was taken hold of.

### MAJLIS 30

*Wednesday, the twenty-first of Shawwāl, AH 711*

I had the honour of kissing his feet. One of the subjects of his discourse that day was dreams. The Khwājah said: "There was a Turk called Tiklish. He was a man of God. One night he saw the Almighty in dream. Next morning he narrated his dream to Shaikh Najībuddīn Mutawakkil (God's mercy be upon him). But (before apprising him of his dream), he asked him to swear by God that, as long as he (the Turk) was alive, his dream would not be confided to anyone else. Shaikh Najībuddīn promised to keep it to himself alone. Tiklish told him that in the night he had seen the Almighty God in a dream and gave him the details of the circumstances and the splendour and glory that he had experienced thereof. Shaikh Najībuddīn told me that Tiklish after this dream of his lived for forty years or more and he, as he had promised, did not disclose the dream to anybody during the whole period. When the time for Tiklish's departure from this world approached, he (Najībuddīn) went to see him. On seeing him by his side, Tiklish asked him whether he remembered the dream that he (Tiklish) had seen and confided to him. Najībuddīn replied in the affirmative and asked him as to how did he feel at the moment. His reply was that he was leaving the world fully immersed in the splendorous circumstances he had experienced in his dream".

This led to a brief account of the spiritual circumstances of Shaikh Najībuddīn and the virtues of the Great Shaikh Farīduddīn (God's mercy be upon both of them). The Khwājah said: "There was a Turk in Dehli. He built a mosque and appointed Shaikh Najībuddīn as the *imām* of that mosque. He also made arrangements for residential accomodation for him. After some time on the occasion of the marriage of his daughter the Turk spent more than one lakh *jitals*. Shaikh Najībuddīn said to him that one who placed his love of God above his love for his children, was a true believer. Now, if he, after having spent more than one lakh *jitals* in the marriage of his daughter, spent double the amount in the way of God, he would be deemed a true believer. The Turk felt hurt, terminated his appointment as the *imām* of the mosque and asked him to vacate the house. Shaikh Najībuddīn went to Ajodhan and told Shaikh-ul-Islām Farīduddīn all that had happened to him in Dehli. The Shaikh observed that as the Almighty God had ordained (in the *Qur'ān*) مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نَنْسِيهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا (None of our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar),<sup>20</sup> they were not to worry for such trivial matters. The name of the Turk was Aitmar. The Shaikh, in continuation, also observed that if there was no Aitmar, God would send an Aitkar. Not long after, a great *malik* called Aitkar happened to be in Ajodhan, became attached to the Shaikh's house and served the Shaikh and his relatives with utmost devotion".

Then, the Khwājah spoke a while of Shaikh Badruddīn Ghaznavī (God's mercy be upon him), and said that Nizāmuddīn Kharītahdār had a *khānqāh* built for him. But he provided nothing for its maintenance when Shaikh Badruddīn occupied it; and soon after the Shaikh renounced the usual conduct enjoined in the (*ṣūfī*) way. However, it was not long after that Nizāmuddīn Kharītahdār was asked to furnish the accounts in which irregularities were detected and he found himself in a precarious situation. Shaikh Badruddīn reported the matter to Shaikh-ul-Islām Farīduddīn, informing him that such and such a person who

had a *khānqāh* built for him, was in trouble and for that he also felt disturbed. The Shaikh-ul-Islām in reply sent him word that he who did not follow the example of his *pīrs*, was bound to be in trouble. His *pīrs* were averse to the custom of building *khānqāhs*. But he gave up the practice of his *pīrs*, built a separate *khānqāh* and installed himself in it. That was why he was in trouble.

This was followed by a brief reference to the spiritual virtues of Shaikh Qutbuddīn Bakhtiār (May his soul be hallowed). He said: "He memorised the *Qur'ān* in the last years of his life, and when he had completed that, he departed from this world".

Then, he spoke a while on the subject of the departure of *awliyā'* from this world. One of the audience mentioned the name of a particular man of piety and righteousness and said that at the time of his death he was softly uttering the names of God. This moved the Khwājah to tears and he recited the following quatrain:

آیم بر کوئی تو پویاں پویاں  
 رخسارہ باب دیدہ شویاں شویاں  
 بیچارہ رہ وصل تو جویاں جویاں  
 جاں می دہم و نام تو گویاں گویاں

Running I come to you  
 With my cheeks bathed in tears.  
 Helpless and miserable that I am,  
 I seek the way towards union with you.  
 I die with your name of my lips.

### MAJLIS 31

*Friday, the twenty-eighth of Dhu'l-Qa'dah, AH 711*

I had the honour of kissing his feet in the house opposite the gate of the Ādinah Mosque of Kilokhri. There, before the prayer, the Khwājah discoursed on the subject of the world



of *tariqah* (the *ṣūfī* way of life) and about people devoted to the continual remembrance of God and the group of persons who, while engaged in debates and disputations, desired to be recognized as men of God like the former. He related the story of a student, Sharafuddīn, who was good in his studies. One day when he was attending the *majlis* of the Great Shaikh Farīduddīn (May his soul be hallowed), the Shaikh asked him about the progress in his studies. He curtly replied that he had completely forgotten what he had studied. The Shaikh felt annoyed and when he (Sharafuddīn) had left, looked towards the audience and remarked that the young man had boasted and wished to pretend as if he was a man of piety.

The Khwājah (God remember him with His blessings) related the story with tears in his eyes, and said: "There was a *pīr* and he was one of those *pīrs* who knew the secrets of the *ṣūfī* way. He had a son called Muḥammad who, after receiving the best education of his times and acquiring mastery over the current sciences, aspired to enter the world of *tariqah*. He told his father of his desire to become a *darwesh*. He had no objection to this, but asked him first to withdraw himself from the world and observed a *chillah*.<sup>21</sup> The son kept himself shut up in a cell for forty days in compliance of his father's instructions. After the completion of the *chillah*, he went to his father who questioned him about a few things that he had studied and he answered all the queries. His father said to him: 'Muḥammad! This *chillah* has proved of no avail to you. Take to another *chillah*'. Muḥammad did accordingly and after having completed it, went to his father who again put certain questions to him. This time he faltered in his answers. His father asked him to perform one more *chillah*. Muḥammad obeyed him (in perfect devotion), and after having completed it went to meet his father who, as before, tested him again. But this time he had returned so much absorbed in God that he could not answer any question".

Then, the Khwājah spoke a while on the subject of dreams and their interpretations, and said that the Prophet

(Peace be upon him) once told his Companions that he had seen some of them in a dream with their garments on, some having their garments only up to their chests and some up to their knees. But he had seen 'Umar in a garment that touched the ground. The Companions inquired as to whether the Prophet of God had any interpretation of his dream. He replied in the affirmative and observed that the respective garments represented the depth of faith each of them had.

This was followed by a reference to Ibn Sirin<sup>22</sup> (God's mercy be upon him) and the aptness of his interpretations of dreams. The Khwājah said that once a man related his dream to him, in which he had seen a *safarjal*<sup>23</sup> (quince). He interpreted it that he would go on a journey. He was asked as to how he had come to interpret the dream that way. His reply was that because the first syllable of the word *safarjal* was *safar* (journey). On another occasion a man told him that last night he had seen *sausan* (lily) in his dream. Ibn Sirin interpreted that he would see some misfortune as the first part of the word, *sausan*, was *sau'*, meaning evil and misfortune. The Khwājah observed that Ibn Sirin's interpretations (of the two dreams) eventually turned out to be correct. There I intervened and requested him to tell us about Ibn Sirin. He said that Ibn Sirin, a contemporary of Khwājah Ḥasan Baṣarī, was a man of distinction with virtuous qualities.

The Khwājah further said that Imām Muḥammad Ghazālī, in *Iḥyā' al-'Ulūm*, had stated that the interpretations of the following two dreams by Ibn Sirin were to be counted among the wonders of the world. One of them was: Once in the month of Ramaḍān a man approached him and said to him that last night in a dream he had seen that he had a ringlet in his hand and that he was putting seal on the mouths of men and the privities of women. Ibn Sirin asked him as to whether he was a *mu'adhdhin*. He replied in the affirmative. On this Ibn Sirin remarked as to why he was used to untimely proclamation of the call for prayer. The other was: A man went to Ibn Sirin and said to him that he

had seen a dream that oil was being extracted out of the rapeseeds and that he was putting the oil back in them. Ibn Sirīn asked him to go and find out whether the woman in his house was his mother. The man returned to his house and, apprising his wife of the dream and its interpretation, asked her to tell the truth, and lo! after an investigation it was discovered that the man's wife was in fact his mother.

Then, there was a mention of suffering caused by *duḥbal* and *nārū*. The Khwājah said that he who in the *sunnah rak'ats* of the evening ('aṣr) prayer recited *Sūrah-al-Burūj*,<sup>24</sup> remained protected (by the grace of God) from *duḥbal*, and as *nārū* also came under the same category of boils, it was hoped that he might be protected from that also. This was followed by the observation that one who was regular in reciting the *Sūrah-al-Nāzi'āt*<sup>25</sup> after the evening ('aṣr) prayer, God would allow one to be in the grave no longer than the time spent in a regular prayer. Then, with tears in his eyes, he posed the question as to how and where one could be if one was not there in the grave; and his own answer was that there was a (spiritual) state to which the soul could be raised and be blessed. In that state the body became integrated with the soul.

### MAJLIS 32

*Friday, the fifth of Dhi'l-Hijjah, AH 711*

I had the honour of kissing his feet in the house opposite the gate of Ādinah Mosque of Kilokhri. That day the subject of discourse was the renunciation of the world. The Khwājah said: "Once Prophet Muḥammad (Peace be upon him) told his Companions that a *darwesh* had been given the option to choose either this world and all that it had or the world hereafter; and the *darwesh* had opted for the other world together with what it had for him. This led Abu Bakr Siddiq (God be pleased with him) to cry. The Companions asked him as to what had happened to him. He replied that the

statement of the Prophet (Peace be upon him) indicated that the Prophet himself was the *darwesh* left to a free choice between the life in this world and the life to come". The Khwājah further said that sometimes Shaikh-ul-Islām Farīduddīn also talked in the same fashion as the *darwesh* had to experience such and such situation or the *darwesh* had to do such and such things. It was later that he realised that with him the *darwesh* really meant the Shaikh himself.

In conformity with the theme the Khwājah also related an anecdote. He said: "There was a saintly person. One day, with his *muṣallā* (prayer-mat) spread on the surface of a river, he was saying his prayer and invoking God to the effect that Khidr had indulged in a mortal sin and that he should be caused to repent and return to Him. In the meantime Khidr appeared there and asked him as to what was the mortal sin that he had committed and had to repent for. The man said: 'You have planted a tree in a desert, under the shadow of which you take rest and claim that you have done it for God's sake'. On this Khidr repented and sought God's refuge. The pious man then explained the true meaning of Renunciation and said to Khidr: 'Be as I am'. Khidr inquired as to how he lived and what he did. He replied: 'I am in the (spiritual) state of denying the world even if I am asked to accept it with the assurance that there would be no accountability and that if I did not accept it, I would be condemned to Hell. I would, however, prefer Hell rather than accept (the pleasures of) this world'. Khidr wished to know the reason for his choice. The man explained that the world was held in detestation by God; and, a thing detested by God was not acceptable to him. He would rather prefer to be condemned to Hell".

### MAJLIS 33

*Wednesday, the twenty-third of Muḥarram, AH 712*

I had the honour of kissing his feet. That day I had brought

my book entitled *Mukhkh al-Ma'āni* to present it to him. He was much pleased and blessed my endeavour. The same day I had my *ba'ah* renewed and he, as a mark of special favour to me, took off his *kulāh* from his head and put it on the head of this helpless and miserable servant of his, with the following couplet on his pearl-sprinkling lips:

در عشق تو کار خویش هر روز  
از سر گیرم زنی سروکار

I fall in love with you afresh everyday,  
O, how delightful is the affair !

In relation to the book that I had presented to him, he observed that amongst the books compiled by *mashā'ikh*, there was one with the title of *Ruh al-Arwāh*.<sup>26</sup> It was well written and was very useful. He also said that Qāḍī Ḥamiduddīn Nāgaurī (God's mercy be upon him) had almost memorised it, and quoted much from it in his sermons. It was in Persian and there was another good book in Arabic, *Qūt al-Qulūb*,<sup>27</sup> compiled by one of the ancients. I submitted that there was yet another good treatise known as *Maktūbāt-i-'Ain al-Qudāt Hamadānī*,<sup>28</sup> but it was not fully comprehensible. He approved of my observation and remarked that the account therein concerned his own 'state' and 'waqt' that he had experienced. This was followed by the statement that he was only twenty-five when he was condemned to death and burnt alive. Oh, what a remarkable feat of his total surrender to and complete absorption in God at that young age!

After this he told us that 'Ain al-Qudāt had written that his father was a *qāḍī*, accepted bribes and lived on forbidden earnings. He had written a number of things like that. I submitted as to what was his purpose in giving such details about his father. The Khwājah said that he had also written that his father was an inspired person. Once in a gathering

of *samā'* where *darweshes* and their friends had assembled, 'Ain al-Qudāt's father who was also there, claimed that he had seen Shaikh Ahmad Ghazālī<sup>29</sup> (God's mercy be upon him) in the assembly. People could not believe him as the place where he lived was at a great distance from the place of the *samā'*. But on investigation his statement turned out to be correct. The purpose of 'Ain al-Qudāt by narrating the anecdote was, according to the Khwājah, to let it be known that divine blessings were not contingent upon prayers, litanies and good deeds. Whomsoever God willed to favour, he could be inspired and perform miraculous deeds. Someone inquired whether Shaikh Ahmad Ghazālī was the *pir* of 'Ain al-Qudāt. To this the Khwājah replied in the negative and said that in his *Maktūbāt* he had mentioned Shaikh Ghazālī as well as his own Shaikh. Thus, if Shaikh Ahmad Ghazālī had been his Shaikh, he would have stated as 'Shaikh Ahmad Ghazālī who was my Shaikh . . .'

The Khwājah continued the discourse and said that Shaikh Ahmad Ghazālī had once seen 'Ain al-Qudāt playing with children in his childhood. After some time he met his parents and asked them to summon him to his presence. His parents instead hid him and told the Shaikh that the child was no more. Shaikh Ahmad Ghazālī did not believe them and said: "You are telling a lie. How can he die before having received the divine blessings which he is destined to?"

This was followed by the Khwājah's remark that Shaikh Ahmad was arraigned (for his liking for young boys); and this was why 'Ain al-Qudāt's parents had kept him hidden. Mawlānā Burhānuddīn Gharīb who was present, submitted that Shaikh Ahmad was known as one affected (with an unnatural propensity). He observed that it was not correct and remarked that Shaikh Ahmad wished to be blamed only, otherwise he was a pious man of purity and abstinence to such an extent that the story of his affection for the son of a butcher was generally related in defence of his piety. Then, the Khwājah narrated the story:

Shaikh Aḥmad was accused of having developed an unnatural liking for the son of a butcher who, having been informed of that, started a campaign of detracting the Shaikh publicly. One night the son of the butcher was with the Shaikh in his chamber. His father reached there to find out the truth and secretly posted himself at a place adjacent to the chamber. He peeped into it through a hole and saw the Shaikh standing in prayer, and when the prayer was over, he saw him giving a sermon of good conduct to the boy, which he repeated after every two-*rak'at* prayer. This he did throughout the night. In the morning the butcher entered the chamber, fell at the feet of the Shaikh and he and his son both became his *murīd*.

After narrating the story the Khwājah remarked that the powerful spirituality as possessed by Shaikh Aḥmad was not a common thing and could be the characteristic of only a pious man of perfect abstinence.

Then, the Khwājah said: "Once I was at Ajodhan in the service of the Great Shaikh. There I met a *jōgī*. I asked him as to what he had been doing and what he had achieved during all these years. The *jōgī* replied that he had learnt that man's 'self' was divided into two parts: the higher self which covered the body from head to navel and the lower self which covered it from navel to foot-and that the higher self contained higher moral qualities like sincerity and purity, good disposition and beauty in mutual correspondence while the lower self required a perpetual vigilance for chastity and abstinence". The Khwājah remarked that he was pleased with the *jōgī*'s observations.

This was followed by a brief reference to Renunciation. He emphasised its virtues and observed that there might be people used to continual fasting during daytime and spending their nights in prayers and they might have also gone on

pilgrimage to the two holy cities, but the crux of all their devotional acts lay in their having no worldly attachment in their hearts. He further observed that one who pretended to be a friend of God, while keeping oneself attached to the world, was only an imposter.

### MAJLIS 34

*Friday, the twenty-second of Rabi' al-Awwal, AH 712*

I had the honour of kissing his feet. That day the subject of conversation was the saintliness of Khwājah 'Uthmān Ḥarbabādi<sup>30</sup> (God's mercy be upon him). The Khwājah said: "He had for long abstained from mixing with people. But when he started appearing among people, he received a command from the Invisible to call the people to the right path provided that he was prepared to put up with a thousand trials and tribulations. Thereafter, he embarked upon a journey. On his way he saw a man who came to him and gave him a slap on his neck. And then this continued till he had received a thousand slaps on his neck from a thousand persons during his journey. He had been counting them by tying a knot for each of the strokes. After a thousand slaps he felt a call within to ascend a pulpit and give a sermon inviting people to God. He said: 'God! I have not learnt any of the sciences and have no excellence. How could I give a sermon?' Again the divine command was that he had just to obey and ascend the pulpit. The rest would follow as a divine blessing".

This was followed by a brief discourse on the subject of keeping away from people. The Khwājah told the audience that Shaikh Ahmad Ḥanbal<sup>31</sup> was a weaver by profession. For years he kept himself aloof from people's company, and when he returned to them he did not speak to anybody and observed complete silence. After some time, one of his intimate friends approached him and said to him as to why he did not speak to anybody. Shaikh Ahmad asked him what he should say. Should he speak about the created or



the Creator? "It was", he said, "beyond the limits of human mind to comprehend and beyond human speech to describe all that was created; and as for the Creator, it was not becoming of man to say anything about Him". The Khwājah told us that the Shaikh was once heard reciting the following quatrain on the subject of the meeting of two friends in complete isolation (from all creations):

تامن میان رسول نیامم باتو تنها زهمه جہاں من و تنها تو  
خورشید نخواہم کہ برآید باتو آئی بر من، سایہ نہ باشد باتو

Since none can be an intermediary,  
I am aloof from the rest of the world  
And so alone are you.  
I do not wish even the sun to accompany You  
So that when You come to me,  
You come without Your shadow even.

Then, he mentioned the group of people who fasted and particularly observed the fasting of *tay* (طی), and did all that with hypocrisy and for self-admiration. This reminded him of the following couplet which he recited:

نگہت گر کند ترا فریب  
سیر خوردن ترا ز نگہن بہ  
If fasting makes you fat,  
It is better to eat to your fill  
than to fast.

### MAJLIS 35

Tuesday, the twenty-sixth of Rabi' al-Awwal, AH 712

I had the honour of kissing his feet. The way the *darweshes* lived and conversed with each other was the subject of the discourse. The Khwājah first related that according to *mashā'ikh* divine mercy descended on three occasions: (1) in

a gathering of *samā'*, (2) at the time when meal was taken with the intention of keeping strong enough to devote oneself to the service of God, and (3) when the moral qualities and good manners of the *darweshes* were the subject of conversation. In this connection he narrated the anecdote: "Once when I was with my Khwājah, Shaikh-ul-Islām Farīduddīn (May his soul be hallowed), six or seven *darweshes*, all handsome and young in age and, perhaps, attached to the order of *Khwājgān-i-Chisht* (Chishtī saints), visited the Shaikh and asked him to appoint someone to listen to what had passed among them. The Shaikh asked me and Badruddīn Ishāq to go and listen to what they wanted to convey. We did accordingly. One of them started telling the other *darweshes* with utmost humility and politeness that the other day they had said such and such things to which he had responded that way, but, in order to be more explicit they had further explained what they had actually wished him to know and he had, perhaps, given a wrong answer. Then, each of his friends also spoke in the same modest strain with great politeness that he had said such and such things and he was perfectly right in what he had told them, but it were really they who had erred in not appreciating his point of view. Thus, they talked to each other in such a way and with so much humility that the very modesty in their presentation of all that had passed among them, moved me and Badruddīn to tears. I said to myself that these *darweshes* were sent by God to educate us as to how one should talk to one's friends". Then, the Khwājah remarked that while engaged in conversation one should see that one's jugular vein was not allowed to swell with anger and arrogance, i.e., one should be cautious in that one's arguments were not affected by any sense of pride and feeling of prejudice.

The Khwājah, emphasising the virtues of patience and forbearance and observing that one who endured patiently the wrong done to one and never thought of retaliation, was far better a person, recited the following two lines:

ہر کہ مارا یار نہ بود ایزد او را یار باد  
و آنکہ مارا رنجہ دارد راحتش بسیار باد

He who is not my friend  
May God be his friend.  
He who causes me to grieve  
May his comforts be increased !

To these, he also added the following:

ہر کہ او خاری نہد در راہ ما از دشمنی  
ہر گلے کز باغ عمرش شفقلمبی خار باد

He who puts thorns in my way  
Out of enmity,  
May each flower  
That blossoms in the garden of his life,  
Be a flower without thorns.

This was followed by his remark that if one also put thorns in retaliation to the other person doing the same thing, then there would be no flowers but thorns all over. He also observed that 'good to the good and crookedness to the crook' was the general pattern of behaviour among people but the way of the *darweshes* was different. Their motto was: 'Good to the good and good also to the crook'.

### MAJLIS 36

*Wednesday, the seventh of Rajab, AH 712*

I had the honour of kissing his feet. That day he spoke on the subject of love and sympathy among co-believers, and said that fraternity was of two kinds: (1) fraternity based on lineage, and (2) fraternity based on faith. Of these two fraternities the latter was stronger because if there were two brothers, one of whom was a believer and the other a

non-believer, the former was not allowed to inherit anything from the latter and *vice-versa*. Thus he considered this kind of fraternity as weak and feeble. But fraternity based on faith was strong as the relationship that existed between the two believers remained firm in this world as well as in the world hereafter. In support of this observation of his he quoted the *Qur'ānic* verse: *الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ* (Friends on that day will be foes, one to another, except the righteous),<sup>32</sup> and said that friends in disobedience to God will be foes to each other on the Day of Judgement and recited the following verse:

ترا دشمنانند این دوستان  
که یارند در باره و بوستان

These friends of yours,  
Who enjoys drink with you in beautiful  
gardens are in fact your enemies.

### MAJLIS 37

*Sunday, the twenty-fifth of Rajab, AH 712*

I had the honour of kissing his feet. The subject of conversation was supererogatory prayers. He said that prayers offered by the Prophet might be classed as: (1) prayers related to particular times, (2) prayers on special occasion and (3) prayers not related to any particular time or occasion. As for the prayers related to particular times, there were, as stated by Imām Muḥammad Ghazālī in his *'Iḥyā' al-'Ulūm*, five obligatory prayers, *namāz-i-chāshṭ*, twenty *rak'ats* after the evening prayer and then *namāz-i-tahajjud* while there were some more offered, besides the ones mentioned above, once any time on all days in the week; yet there were some prayers offered monthly and some annually. Prayers offered every month were those which the Prophet (Peace be upon him) offered in twenty *rak'ats* in the first night of the moon while the annual prayers consisted of the two *'Īd*-prayers; then the *tarāwīḥ*

prayer and the prayer in the fourteenth night of the month of *Sha'bān*. Prayers offered on particular occasions were *namāz-i-istiṣqā'* and *namāz-i-kusūf wa khusūf*; the former was offered when (in the rainy season) there was no rain while the latter was observed at the time of the solar and lunar eclipse. Then, again, there was another category of prayers, not concerning any particular time or special occasion, and that was called as *namāz-i-tasbīh*.

There was a question as to whether supererogatory prayers could be said in congregation. He replied that this was permissible and some *mashā'ikh* had said them in congregation. Citing his own example, he said that once on the occasion of *shab-i-barāt* (the fourteenth night of the month of *Sha'bān*), he was asked by Shaikh-ul-Islām Farīduddīn to say the prayer prescribed for the night in congregation and lead it, and that he had done accordingly.

Then, he spoke a while about the prayers offered for protection from afflictions, and said: "Whenever a man has to go out, he should leave his house after offering a two-*rak'at* prayer so that God may protect him from all afflictions that he could come across on the way. This two-*rak'at* prayer carries much good with it; and, again, when he comes back and enters his house, he should offer a two-*rak'at* prayer so that God may protect him from all afflictions that arise from within the house. And this prayer also carries much good with it, and stands for the safety of the person concerned". He also suggested: "If that was not possible one should recite *Āyah al-Kursī*<sup>33</sup> (Verse of the Throne) while going out of and coming back to one's house. This would serve the same purpose. Further, if one does not recite *Āyah al-Kursī*, one should repeat the phrase<sup>34</sup> four times and that *سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ* would suffice; and, further, if one entered a mosque at a time when it was undesirable to say any prayer, and one therefore could not offer salutary prayer ( *تَحِيَّةُ الْمَسْجِدِ* ), one should recite the same phrase four times. And that would do.

**MAJLIS 38**

*Saturday, the thirteenth of Shawwāl, AH 712*

I had the honour of kissing his feet. Khwājah Nūḥ who has the honour of being related to him, was present and was taking his lesson from *Mashāriq*.<sup>35</sup> The Khwājah was discussing the prophetic Tradition that if a devotee while in prayer, felt saliva or phlegm in his mouth and wanted to spit it out, he should not spit towards the direction of the *Ka'bah*, nor should he do that to his right side; he should eject it very softly at a place close to his left foot with the least movement of the body. That much was permissible.

Then, he observed that a believer remained clean in all situations and that there was a Tradition to that effect. He said: "Once the Prophet (Peace be upon him) who sometimes talked to Abū Hurairah in lighter vein, met him on the way and raised his hand towards him for a handshake, but he withdrew his hand. The Prophet asked him as to why he had withheld his hand. Abū Hurairah replied: "Prophet of God! I was just in bed with my wife and I have not taken the customary bath. How can I touch the hand of a pure person like you?" The Prophet said: 'A believer is never impure. Yes, (after being in bed with his wife) he may be *junub* (ceremonially unclean) but he remains pure so much so that if a person drinks the water which a *junub* has left after drinking some of it, it does not matter at all'."

This was followed by his remark that if a woman, in the guise of Satan, confronted a man, i.e., if Satan itself appeared in the form of a woman who attracted the attention of the man towards her, he should immediately go to his house in order to be in bed with his wife so that that satanic temptation was warded off. Herein lay the safety of a family-man.

After having heard these morals (in connection with his lesson that day) Khwājah Nūḥ stood up and begged his leave. When he had left, the Khwājah (May God remember him with His blessings) spoke high of his purity of mind and

character, and said: "He has memorized the *Qur'ān* and every Thursday recites it from the beginning to the end. He has a keen desire for knowledge and his achievement in this regard is marvellous. He is a man of good disposition and, by way of friendliness or enmity, does not have any business with anyone. Once I asked him as to why, and with what purpose in mind, he was so rigorous in observing his devotional acts and kept himself so deeply absorbed in the worship of God. His reply was that he aspired to lead a life like me". The Khwājah remarked that his reply indicated that he was a man divinely blessed.

Then, the conversation turned to a different subject, and the Khwājah observed: if one wished to know about something, it was always better to ask a man who was well-versed in the subject, to throw light on that. In connection with this, he said: "There was a *dānishmand* called Diyā'uddīn. He taught his students in the minaret. I heard it from him that once he went to visit Shaikh-ul-Islām Farīduddīn (May his soul be hallowed). He thought that he was going to pay his respects to the Shaikh and that if the Shaikh asked him questions of *fiqh*, (Islamic jurisprudence), *Naḥw* (rules of Arabic grammar concerning syntax) and other sciences, he would not be able to answer them as he had mastered *'ilm-i-Khilāf* (science of polemics and disputations) only. With this apprehension in mind, he presented himself before the Shaikh. As soon as he had saluted him and taken his place in the *majlis*, the Shaikh looked towards him and asked him as to what *tanqih-i-manāt* was. He felt happy and explained the nature of the problem and elaborated both its negative and positive aspects to his full satisfaction". After narrating all this the Khwājah said: "What a perfect spiritual inspiration the Shaikh had that he not only asked him about the science he had learnt but also about the areas of his interest. All praise to God, Lord of the Universe.

These are the fascicules of *Fawā'id* collected during a period

of three years. Now, what is heard and known in future would also be recorded in the same fashion, *Inshā' Allāh Ta'ālā*.

### References

1. Shaikh Naṣīruddīn Maḥmūd (d. 1356). Some details hereafter.
2. Died in AD 1340-41.
3. Ḥaḍrat Khwājah Mu'inuddīn Chishtī Ajmērī (AD 1141-1236).
4. *The Qur'ān, sūrah, LXXXV.*
5. *Ibid., sūrah, LXXXVI.*
6. *Ibid., sūrah, VI: 1-5.*
7. *Ibid., sūrah, VI: 6-10.*
8. Reaching a place without walking.
9. The Mongols attacked Nishapur in (circa) AD 1221 and completely destroyed the prosperous and populous city.
10. Died in AD 767. He is the founder of the Ḥanafī school of *fiqh*.
11. *The Qur'ān, sūrah, XXXVI.*
12. Shaikh-ul-Islām Farīduddīn.
13. This is Meerut, now a city of Uttar Pradesh (India).
14. This refers to the prayer of Prophet Yusuf (Peace be upon him) as mentioned in the *Qur'ān* (sūrah, XII: 101).
15. His name was Shamsuddīn. He came from Khwarizm and Sultān Balban conferred on him the title of Shamsul-Mulk. The Khwājah had studied *Maqāmāt-i-Ḥarīrī*, a book of Arabic language and literature by 'Allāmah Ḥarīrī (1054-1122).
16. In a different reading it is Shamsā.
17. Abul Ḥasan 'Alī Ash'arī (d. AD 935) was the founder of the school of *Ashā'irah* who defended faith against the criticism of Rationalists.
18. Died in AD 728.
19. Abū Ḥāmid Muḥammad Ghazālī (AD 1059-1111).
20. *The Qur'ān, sūrah, II: 106.*
21. See Part I, *Majlis* 25.
22. AD 654-729.
23. Hard acid yellowish pear-shaped fruit used as preserve or as flavouring; tree bearing it.
24. *The Qur'ān, sūrah, LXXXV.*
25. *Ibid., sūrah, LXXIX.*
26. Rieu attributes *Rūh al-Arwāḥ* to Mir Ḥusainī Sādāt (d. AD 1318), a native of Ghur and disciple of Rukuniddīn Abul Faṭḥ, grandson



- of Shaikh Bahā'ddin Zakariyā (See *Catalogue of Persian Manuscripts in the British Museum*, Vol. II, 1966, p. 608).
27. It was compiled by Abū Ṭalīb Makki (d. AD 996).
  28. Died in AD 1130.
  29. Died in AD 1126. He was the younger brother of Imām Ghazālī.
  30. Khwājah 'Uthmān Harbābādī was Ḥakim Sanā'i's contemporary (See Ḥamid Qalandar's *Khair al-Majālis*, ed. K.A. Nizāmi, Aligarh Muslim University, Aligarh, n.d., pp. 73-74).
  31. AD 780-855.
  32. *The Qur'an*, sūrah, XLIII: 67.
  33. *Ibid.*, sūrah II: 225.
  34. Glory be to God; all praise to God; there is no god but God. God is great and there is no power, no strength except in God Who is great.
  35. *Mashāriq al-Anwār*, a collection of 2,253 sayings of the Prophet (Peace be upon him) selected from the two most authentic works of *ḥadith* by Mawlānā Radī'uddin Saghānī (AD 1181-1252) who hailed from Badaun in India.

## Part III

IN the name of God, the Merciful, the Compassionate.

These symbolic utterances concerning the divine mystery or joyful tidings about the Infinite Light are from the pearl-scattering tongue of the true Khwājah, the seal of *mujtahidīn*, the doyen of *mashā'ikh* of all lands, Nizām al-Ḥaqq wa ash-Shar' wa ad-Dīn (May God prolong the benedictions of his words). All praise to God, Lord of the Universe.

مجموعہ کہ بندہ حسن نو بیجا تمام  
ہم وقت پاک شیخ شہین دہاد

The compilation  
which the humble servant  
Hasan, has taken up anew,  
Be blessed by the pure breathings  
of his Shaikh  
In its well-knit completion.

### MAJLIS 1

*Monday, the twenty-seventh of Dhu'l Qa'dah, AH 712*

I had the honour of kissing his feet. The subject of conversation was *ṭabaqāt* (categories). The Khwājah said: "The Prophet (Peace be upon him) once observed that after him there would be the following five categories of his followers, each of which would exist, one after the other, for a period of forty years: .

- (1) طبقة العلم و المشاهدة (Ṭabqah al-'Ilm wa al-Mushāhadah);  
 (2) طبقة البر و التقوى (Ṭabqah al-Birr wa at-Taqwā);  
 (3) طبقة التواضع و التواضع (Ṭabqah at-Tawāṣul wa at-Tarāḥum);  
 (4) طبقة التقاطع و التدابير (Ṭabqah at-Taqātu' wa at-Tadābur);  
 (5) طبقة الهرج و المرج (Ṭabqah al-Harj wa al-Marj').

And he explained this in these words: "The first category consisted of the Companions of the Prophet. They were people of knowledge, contemplation and vision, and were followed by people of piety and righteousness, i.e., the *tābi'yīn* (تابعين) who formed the second category. The third category of people who came after *tābi'yīn*, was that of *tawāṣul* and *tarāḥum*. *Tawāṣul* means that if people blessed with this quality happen to possess worldly things and material comforts which others also desire and make efforts to have, in order to avoid conflict and confrontation, voluntarily leave everything for them, while the meaning of *tarāḥum* is that if they are given the whole world and there is none who desires it, they spend it, on their own, in the way of God. Then, there are people of *taqātu'* and *tadābur*, of which the former means that if the worldly things and material comforts to be shared by people in general happen to be in the possession of some people, they start fighting against each other over their distribution among themselves, while the latter amounts to mean as to what may be termed as grabbing of worldly things by them exclusively for themselves, turning their back against the rest of humanity and denying any share to others. Lastly, there is the fifth category of people, i.e., those of *harj* and *marj*, who are after each other's blood and actually engage themselves in killing each other. And all the five categories of people together would live in a period of two hundred years". Then, the Khwājah remarked that if after the lapse of those two hundred years anyone had given birth to a pup, it was better than begetting a human child. Thereupon, with tears in his eyes, he said that Prophet's statement concerned only the two hundred years after his death. Now, in his (the Khwājah's) age people themselves should think of the conditions they were in.

Then, the Khwājah (God remember him with His blessings) spoke a while on the subject of being completely absorbed in remembering God and observed that if there was anything worth doing, it was only that, other things were just a hindrance to that perennial bliss. He also told us that the books he had once studied (with interest and care) now made him frightfully uneasy when he wished to read them, and in a sad confusion asked himself as to wherein he had fallen. In this connection he narrated the story of Shaikh Abū Sa'īd Abul-Khair (God's mercy be upon him) and said: "When he had attained the perfection of his spiritual state, he put all the books that he had studied in a corner — some even say that he tried to raze out their words with water, but that is incorrect; he had them kept at a safe place in his house. One day it so happened that when he took out a book from that collection and started reading it, he heard a Voice calling him and saying: 'O Abū Sa'īd, let our agreement be abrogated as you have engaged yourself in things other than Me'." The Khwājah (God remember him with His blessings) cried with tears when he reached this point of the story and recited the following verse:

تو سایہ دشمنی کجا در عنہی  
جائی کہ خیال دوست زحمت باشد

Shadow of Enmity !

How could thou be accommodated in a place  
Where even to think of the Friend  
Is a source of trouble?

That is, there was a spiritual state where, what to speak of other things, even the books of *mashā'kh*, *fiqh* and legal injunctions tended to become an obstructive veil.

## MAJLIS 2

Wednesday, the twelfth of Dhi'l Hijjah, AH 712

I had the honour of kissing his feet. That day quite a good

number of people were present in the *majlis*, among whom there were some who had to sit in the sun as there was not enough of the covered space. The Khwājah (God remember him with His blessings) asked others to move a bit closer to each other in order to make room for them as they were sitting in the sun and he felt himself burning. Then, in continuation of this, he related the anecdote: "There was a pious man in Badaun. He was known as Shaikh Shāhī Muy-tāb. Once his friends took him to a place outside the city for recreation, where they prepared *shūr-birinj* (rice pudding). When it was served to the Shaikh, he said that someone had been perfidious with the preparation. The fact was that it had so happened that two persons had eaten a bit out of it before it was served, and that was considered a misdemeanour among *darweshes*. Khwājah Shāhī asked his friends as to why it was that the food had been eaten before it was brought before other friends. The two persons who had done that explained that the boiling milk had started overflowing the pot and they thought that it was better to eat the stuff than let it be wasted. He remarked that, anyway, even eating that stuff was offence. It should have been left as it was, i.e., to flow out and be wasted. However, they were not excused. They retired to a corner where there was no shade. They started perspiring in the sun. Khwājah Shāhī, on seeing them sweating, asked the people around him to call a barber. They asked him as to what he wished to do. He replied that he would ask the barber to take out as much of his blood as was flowing out of the bodies of the two friends of his in the form of their sweat". The Khwājah (God remember him with His blessings), at this place in the anecdote, exclaimed: "Excellent! Love to this extent! And what a regard for justice!"

In regard to his saintliness, he narrated another anecdote: "Once it so happened that Shaikh Nizāmuddin al-Mu'ayyid<sup>1</sup> fell ill. He called the same Shaikh Shāhī Muy-tāb and asked him to pray with all of his spiritual

powers ( *himmat* : *همت* ) for his recovery from illness. Khwājah Shāhī apologized and said that he himself was a man of piety and he was asking him, just a commoner, to pray for him. He requested him not to say that any more. But Shaikh Nizāmuddīn was not prepared to listen to him and insisted that he should pray for his recovery. Khwājah Shāhī, realizing that there was no way out, yielded and asked him to have two of his friends called in — one a righteous man known as Sharaf and the other a tailor. Both the persons were brought. Khwājah Shāhī said to them: 'Shaikh Nizāmuddīn has asked me to do this job. Now, I seek your assistance. I take the responsibility of head-to-bosom part of his body and you are to take care of the lower part, each from his chest to one of his feet'. Thus, all the three engaged themselves in praying and Shaikh Nizāmuddīn al-Mu'ayyid recovered from his illness".

The Khwājah also spoke of the miraculous powers of Khwājah Shāhī and said that many a time he had told people that if anyone confronted a matter of grave importance after his death, he should be advised to visit his grave continuously for three days. And if the matter was not settled to his satisfaction, he should visit his grave on the fourth day also. Again, if his desire was still unfulfilled, he should go and break the bricks of his grave into pieces.

Then, he spoke a while about the sinlessness of the prophets and saints (*awliyā'*) and remarked that prophets were immune from sins, and to the ascetics the saints, too, were immune. But there was a difference. The sinlessness of *anbiyā'* (prophets) was inherent while that of *awliyā'* was an acquired one.

### MAJLIS 3

*Friday, the twenty-second of Dhī'l Hijjah, AH 712*

I had the honour of kissing his feet. There came a man who requested the Khwājah (God remember him with His blessings) to recite the *fātiḥah* and pray for him so that he

might be able to learn the *Qur'ān* by heart. The Khwājah asked him as to how much he had already done that. He replied that he had memorised one-third (of the holy Book). The Khwājah advised him to memorise a little of the rest everyday and see that what he had memorised the previous day was repeated the following day.

This was followed by a statement concerning himself. He said: "One night I saw Shaikh Badruddīn Ghaznavī (God's mercy be upon him) in a dream in which I asked him to recite the *fātiḥah*, invoking that I might be able to learn the *Qur'ān* by heart. He recited it as I had wished. The following morning I went to see a friend of mine and told him what had happened in the dream, asking him to recite the *fātiḥah* in the same manner as Shaikh Ghaznavī had done in the dream so that his reciting it in his wakefulness should bless my endeavours in memorising the *Qur'ān*. He recited the *fātiḥah* and advised me to recite these two verses (of the *Qur'ān*) every night while retiring to bed, as whosoever did that he might succeed in learning the *Qur'ān* by heart and be able to retain it in his memory. The two verses are:

وَالْهَيْكُمُ إِلَهٌ وَآحِدٌ لآ إِلَهَ إِأَهُوَ الرَّحْمَانُ الرَّحِيمُ      إِنَّ فِي خَلْقِ السَّمَوَاتِ  
وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفَلَآئِ السَّمَوَاتِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ  
وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ  
كُلِّ دَابَّةٍ      وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ  
لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ .

And your God is one God:  
There is no God  
But He,  
Most Gracious,  
Most Merciful.  
Behold ! In the creation

Of the heavens and the earth;  
 In the alternation  
 Of the Night and the Day !  
 In the sailing of ships  
 Through the Ocean  
 For the profit of mankind;  
 In the rain which God  
 Sends down from the skies,  
 And the life which He gives therewith  
 To an earth that is dead;  
 In the beasts of all kinds  
 That He scatters  
 Through the earth;  
 In the change of the winds,  
 And the clouds which they  
 Trail like their slaves  
 Between the sky and the earth;  
 (Here) indeed are Signs  
 For a people that are wise.<sup>2</sup>

Then, he spoke a while on the subject of omnipotence of God (Glory to His name), and in this connection related the anecdote: "Once the Prophet (Peace be upon him) desired to meet the Companions of the Cave<sup>3</sup> ( اَسْحَابِ كَهْفِ ). But the divine command was that he would meet them on the Day of Judgement only; he was never to meet them in this world. However, if he wished, it was conveyed to him, they could be brought to the fold of his *dīn* (i.e., Islam). On hearing this, the Prophet (Peace be upon him) arranged for a rug and asked Abū Bakr Ṣiddīq, 'Umar bin Khaṭṭāb, 'Alī bin Abī Ṭālib and Abū Dhar Ghifārī (God be pleased with them) each to hold one of its ends. This having been done, he prayed to God to bring the wind before him, which Ḥaḍrat Sulaimān (Peace be upon him) used to call for serious errands. The wind presented itself before him. He asked it to take the rug along with the four Companions of his and land them at the opening of that Cave. The wind did what it was commanded to do. Having reached the opening of the Cave,



the Companions of the Prophet (Peace be upon him) saluted the Companions of the Cave from outside. God restored them to life and they saluted them in return. Then, the four Companions invited them to accept the Prophet's *dīn* which they did. All praise to God, Lord of the Universe".

The Khwājah (God remember him with His blessings), after relating the anecdote, remarked that there was nothing which was beyond the powers of God, the Most Exalted.

#### MAJLIS 4

Monday, the first night of the moon of *Ṣafar*, AH 713

I had the honour of kissing his feet. He spoke of *nafl* prayers and *awrād* (litanies) and said: "I saw Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) in a dream, in which he asked me to recite this invocation daily a hundred times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(There is no god except Allāh, Who is One, Who has no partners; dominion belongs to Him alone, all praise is due to Him alone; He alone has power over all things). When I woke up, I started reciting it and said to myself that there must be a purpose behind this command (of the Shaikh). Later, I saw it written in the books of *mashā'ikh* that one who recited the invocation daily a hundred times, would be happy and live a happy life without any means, apparent and manifest. This led me to think that the same was exactly what the Shaikh had wished for me". In regard to the virtue of this invocation he further said that there was a *ḥadīth* to the effect that one who recited the invocation ten times after each (obligatory) prayer, would be counted as one who had freed a thousand slaves.

Then, he said: "In another dream like this I was commanded by the Shaikh to recite the *Sūrah an-Nabā'* (The

*Qur'ān*: LXXVIII) five times daily after the evening prayer (*ṣalāt-i-'aṣr*). I started doing accordingly. And again it struck me that there must be something good in that. I looked up into the *Qur'ānic* exegeses and therein found out that one who recited the *Sūrah an-Nabā'* five times daily after the evening prayer, would be deemed a captive of God and be known as *asir-ullāh*, meaning that such a person would become a captive of the Love of God just like one who had fallen in love with someone and was said to have become a 'captive' of that someone".

After he had spoken of these two morals, he exhorted all who were present to regularly recite the two invocations and be steadfast in doing that.

### MAJLIS 5

*Monday, the twenty-second of Ṣafar, AH 713*

I had the honour of kissing his feet. One of those present said to him: "There are people who speak ill of you, on the pulpit and at other places wherever they happen to be, and all this has become unbearable for us". The Khwājah (God remember him with His blessings) replied: "I forgive all the slanderers. What a (bad) place was that where people engaged themselves in hatred and enmity against each other. I do forgive him who speaks ill of me. You should also forgive him and never have any rancour against him in your heart".

Then, he told us that Chhajjū of Inderpat was never tired of maligning and harbouring malice against him. He also remarked that slandering was bad but malice and malevolence were worse. However, when he died, he visited his grave on the third day after his death and prayed for him, invoking God not to punish him because of him (the Khwājah) as he had forgiven him for all of his evil-speaking and ill intentions against him. Explaining the moral implied in this he said that if two persons felt aggrieved with each

other, one of them should take the initiative in purging his heart of all the ill-will that there could be in him against the other. When he had succeeded in purifying his inner self from all the vestiges of hatred and enmity against the other person, it might be that, in turn, there was a reciprocal response from the other side and the extent of trouble expected from him was reduced to the minimum. At the end, he remarked as to why one should bother about all that evil-speaking and slandering. It had been said that all that a *ṣūfi* had, belonged to everyone and even the shedding of his blood was permissible. Why, then, should one feel ill-disposed towards a person just because of his speaking ill of one?

Meanwhile, there came a man and told the Khwājah that at such and such place some of your friends had recently assembled (for *samā'*) along with some musical instruments. He felt unhappy at this news, and said that he had disapproved of the use of flutes or any other musical instrument and other prohibited things in *samā'*. It was bad on their part if they had done that. The Khwājah (God remember him with His blessings) was unusually emphatic on this point and observed: "If an *imām* happens to be leading a prayer, in which there is a congregation behind him, which includes ladies also, and the *imām* forgets anything to perform, one of the men behind him should indicate the error by speaking out loudly *Subhān Allāh*. And if one of the ladies in the congregation happens to detect the error, she should refrain from speaking out *Subhān Allāh*, for her voice may not be heard by the *imām*. She should clap her hands; but instead of striking the palms together, which resembles a sort of play and amusement, she is required just to strike the back of one of her palms on the other palm. Thus, when abstinence from ludicrous amusements and wanton pastimes has been prescribed to such an extent that even the loud strike of the palms together is not allowed, it was commendable not to use any kind of musical instrument in *samā'*." Then he remarked that if one came down from a

higher (spiritual) station, one would at least fall within the bounds of *shar'*. But, God forbid, if one crossed the limits of *shar'*, what would remain there to protect one!

He also stated that *samā'* had been heard even by the great *shaikhs*. And those who had taken to the *ṣūfī* way of life and people of a refined taste and keen sensitivity having a heart full of compassion and love were moved to tears by a single couplet heard from the *qawwāl* (singer), no matter whether it had been recited with or without the accompaniment of musical instruments. But for people devoid of a refined taste and feelings of compassion it was of no use even if they heard *samā'* from a good *qawwāl* to the accompaniment of all kinds of musical instruments. So, it should be borne in mind that a real *samā'* was related to feelings of compassion. It had nothing to do with instruments of music or any other thing.

This was elaborated further by his comment that it was seldom when one found oneself in a state of presence with God. Hence, if some day one happened to be blessed with a few of such happy moments, all of one's disturbing moments of that day would come under their protection. Likewise, if in a group of people there was a man of piety and refined taste, the rest of the people would be under his protection.

Then, he said: "There was a *qāḍī* at Ajodhan, always looking for controversy with Shaikh-ul-Islām Farīduddīn (May his soul be hallowed). Once he, in intense animosity (towards the Shaikh), went to Multan to lodge a complaint against the Shaikh with the religious dignitaries there and asked them as to how far it was justified that one heard *samā'* in a mosque and sometimes even indulged in dancing. They asked him as to who was that and what the real fact was. He replied that it was Shaikh Farīduddīn. They said that they could not say anything about him."

This was followed by a statement about his own hearing of *samā'*. He said: "Each time when I have heard *samā'* and whatever I have heard from the *qawwāl* in the *samā'* — I swear in the name of the Shaikh's garment —, my practice

has been to ascribe all that to the virtues and dispositions of the Shaikh. Once, in his lifetime, I was present in a *samā'* and the *qawwāl* was reciting the couplet:

مخرام      بدین      صفت      مہارا  
 کز      چشم      بدت      رسد      گزندی

Do not walk like this,  
 Lest you be hurt  
 By an evil eye.

This at once reminded me of the good qualities and disposition, piety and righteousness, excellence in learning and captivating grace of the Shaikh, and I was moved to tears with so much intensity that it is difficult for me to describe that." The Khwājah (God remember him with His blessings) at this place in the narration felt choked with tears and said that it was not long after when the Shaikh departed (from this world).

Then, by way of interpreting what he had said, he explained the point with an illustration and said: "Let us suppose that tomorrow, on the Day of Judgement, there is a person who is asked: 'Have you ever heard *samā'*?' He says: 'Yes, I have heard'. He is again asked: 'Did you ascribe every couplet that you heard to My attributes?' He affirms this, and is again asked: 'The attributes are *ḥādīth* (created) and I am *qadīm* (eternal). How was it that you ascribed *ḥādīth* to *qadīm*?' He says: 'My Lord, it was just out of my extreme and overflowing love for Thee'. On this the divine command would be 'As you did that out of sheer love, I shower My mercy on you'." After this, with tears in his eyes, The Khwājah (God remember him with His blessings) observed: "When such is the chastisement for one who is deep in love (of God), what about the others?"

Then, he spoke a while about the miracles performed by the Prophet (Peace be upon him), and said that even the beasts and lifeless creations had obeyed his orders. In this connection he said: "When the prophethood of the Prophet

(Peace be upon him) was proclaimed, he sent Ma'ādh bin Jabal towards Yemen telling him that there in that land there was a spring known as 'Ain al-Zu'āf and also as 'Ain al-Dhu'āf. The peculiarity with that spring was that whoever drank a little from it, he died then and there. The Prophet asked Ma'adh that as soon as he reached that spring he should tell it that his (the Prophet's) prophethood had been proclaimed. When Ma'adh reached there he proclaimed the message of the Prophet to the spring and said to it that he (the Prophet) was a divinely ordained prophet. It immediately accepted his Prophethood and expressed its belief in him. After this nobody heard about that peculiarity of the spring".

He also spoke a little on *ism-i-a'zam* اسم اعظم (the name most high) and said: "Once Ibrāhīm bin Adham<sup>4</sup> (God's mercy be upon him) was asked as to whether he remembered *ism-i-a'zam*. If so, what was it? His reply was in the affirmative and he said that first of all one should have a stomach totally unpolluted with unlawful food together with a heart completely devoid of love for the world; after that, with whatever name one remembered God, that name was *ism-i-a'zam*."

In the meantime food was served. When salt was brought in, the Khwājah (God remember him with His blessings) said: "Let us start with salt (*namak*). But it should be kept in mind that there is no sanction for picking it up with the moistened tip of a finger. And if one tries to take it with an unmoistened finger, one fails to take it. Hence, the fore-finger is joined with the thumb to do that." I intervened and, as a mark of gratefulness for the moral contained in this, submitted: "All praise to God! our fidelity (حق نمک : *haqq-i-namak*) has been renewed and strengthened." The Khwājah smiled and remarked: "Well said!" Mawlānā Muḥī'uddīn Kāshānī,<sup>5</sup> who was present, appreciated my intervention and said to the Khwājah that I had made a good (مليح : *malih*) point. His reply was that I was superb (ملوح : *muluh*) in such matters.

In continuation of these witty remarks he said: "Once a man went to see Khwājah Shamsul-Mulk (God's mercy be

upon him) and asked him for something. In reply he said something in order to make him leave the place. The man remained where he was. Shamsul-Mulk asked him as to why he had not left. He said that he wanted a reply. Shamsul-Mulk said that he had already replied. The man repeated that he wanted a reply. Shamsul-Mulk remarked what could be a more eloquent reply than what he had already said to him."

## MAJLIS 6

*Monday, the twenty-ninth of Ṣafar, AH 713*

I had the honour of kissing his hands. I submitted that I had come to see some of my relatives who lived nearby. Friends had told me that if one happened to be in the vicinity of this place without an intention of paying one's respects to the Khwājah, one should not see him. But I said to myself that, although that was the custom generally followed, I could not even think of going back without seeing my master. I thought that I should not care for any rule in this respect. This I said to myself and hurried to pay my homage to my master. The Khwājah (God remember him with His blessings) said that I had done the right thing and recited the couplet:

در کوی خرابات و سرائی او باش  
منعی نه بود بیا و بنشین و باش

Visit a tavern  
And the abode of the beloved  
There are no restrictions.  
Come, take your seat,  
And, if possible, settle there permanently.

Then, he said that generally *mashā'ikh* did not approve of being visited before *ishrāq* and after 'aṣr prayers. But he did not follow that. Whenever one wished to see him, one was welcome.

This was followed by the observation that there were people who went on *hajj* pilgrimage and when they returned they were never tired of telling others about it. That and things like that were improper. He also said that there was a man who was in the habit of telling people that he had visited such and such places and met such and such men of piety. One of his friends who was a righteous person, said to him that it had all proved fruitless and he had not changed even a bit, i.e., he had remained as conceited as he was before.

Then, he spoke a while on the subject of doing service to others and seeking their pleasure, and said: "One who serves others, is to be served in turn. How can one become *makhdūm* when one has not done any *khidmat* (service) to others?" He also mentioned the well-known (Arabic) phrase *man khadama khudema* ( مَنْ خَدَّمَ خُدِمَ ) in the same strain.

This was followed by his remark about one's good conduct in dealing with others. He told us that someone had composed a poem on the subject of the ten *sunnats*, out of which five concerned the head and the other five were related to the body, and at the end he had added the beautiful couplet:

ده سخن در دو بیت آوردی  
کارکن کار کسیر هر سخنیست

You have spoken of  
ten items in two couplets;  
Be doing and keep yourself engaged in action.  
This is the real import of all one says.

### MAJLIS 7

Wednesday, the nineteenth of Jamādī al-Awwāl, AH 713  
I had the honour of kissing his feet. It seems that during



those days some *malik*<sup>6</sup> had expressed his sincere devotion to the Khwājah and had requested him to accept a gift of two orchards and some land along with agricultural implements and other materials. He had also sent the necessary document denoting the transfer of ownership to him. He had declined the offer and that was the subject of his discourse that day. He said to the audience: "Should I possess orchards and land and engage myself in the profession of agriculture?" Then, he smiled and remarked: "If I accept all this, people would say that the Shaikh goes to orchards and enjoys the view of land and cultivation. What an occupation that I should adopt! How proper is it for me?" Tears gushed to his eyes and he said that none of his *Khwājgān* and *mashāikh* had ever done that.

Then, he narrated the story: "Sultān Nāṣiruddīn (May his grave be illumined), during his journey towards Multan, passed by Ajodhan. Sultān Ghayathuddīn<sup>7</sup> (May his grave be fragrant) who had yet to be crowned and was known at the time only as Ulugh Khān, went to pay his respects to Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) and placed before him some money and documents (of ownership) of four villages as gift. The Shaikh asked as to what that was. Ulugh Khān said that he had brought money and documents concerning four villages as presents to the Shaikh — money to be distributed among *darweshes* and the documents (of ownership) in the name of the Shaikh. The Shaikh-ul-Islām smiled and said: 'Give me the money. I would spend it on *darweshes*. But keep these documents with you. There are many who want them; give these to them'."

While narrating this story the Khwājah mentioned the *hadīth* that the Prophet (Peace be upon him) had once said: "That did not enter a house but along with baseness and distress" (مَا دَخَلَ بَيْتًا إِلَّا دَخَلَ ذُلًّا). Then, he explained it with reference to the occasion when the Prophet happened to be in a house where he saw some pieces of wood and two sticks which were used to drive the yoke (of oxen) while cultivating

the land. He saw them and said: مَا دَخَلَ بَيْتًا إِلاَّ دَخَلَ فِيهِ الْبُخْسُ وَالْحَزَنُ , meaning that such things brought only baseness and distress to the house where they were allowed to enter.

This led the Khwājah to speak a while about Shaikh Jalāluddīn Tabrīzī (May his soul be hallowed). He said the Shaikh had sent a letter to Shaikh Bahā'uddīn Zakariyā (God's mercy be upon him) in Arabic, which he himself had seen. In that letter he had written that one who liked to be in the arms of women, would never prosper. The Shaikh had also mentioned *ḍai'ah* ( ضَيْعَةٌ ) which meant land, farms and fields, and things like that. However, he did not remember the exact Arabic word, but the idea was that whoever was engaged heart and soul in *ḍai'ah*, one could say about such a person that he had become a slave of the world or a slave of the people of the world. I asked him as to whose *murīd* Shaikh Jalāluddīn (May his grave be illumined) was. He said that he was the *murīd* of Shaikh Abū Sa'īd Tabrīzī (God's mercy be upon all of them).

Then, there was a discussion on *awrād*. There was a query about the *ḥadīth*: صَاحِبُ الْوَرْدِ مَلْعُونٌ وَ تَارِكُ الْوَرْدِ مَلْعُونٌ . (Both were equally damned — one who was engaged in continual praises (of God) as well as the one who had abandoned them). He observed: "The *ḥadīth* concerned one of the People of the Book. Once it so happened that the Prophet (Peace be upon him) was told that such and such a Jew or Christian was extensively reciting *wird* (s. of *awrād*) and in their idiom it was known as *tamkhūthā* ( تَمْخِيثًا ). On hearing that the Prophet declared: صَاحِبُ الْوَرْدِ مَلْعُونٌ . The news was brought to him (the Jew or the Christian). He immediately abandoned his *awrād* forever. On this the Prophet's remark was: تَارِكُ الْوَرْدِ مَلْعُونٌ . The Khwājah further observed: "There are people who say that this *ḥadīth* is of general nature, and may be explained in this way that if a person deliberately and without any excuse gives up the recitation of *awrād*, such a person would be subject to the damnation contained in the phrase: تَارِكُ الْوَرْدِ مَلْعُونٌ . And if there is a person, e.g., the chief of a group of people,

who has to meet a number of visitors and the affairs of the Muslims required that he should speak out but, he, ignoring all these, keeps himself busy in his *awrād*, then the phrase:

صَاحِبُ الْوَرْدِ مَلْعُونٌ will be applicable to such a person." On this I submitted that if one was to be fully busy (in worldly affairs) or had a genuine excuse for not being able to do the customary *awrād* (in the daytime), how was it if he did that during the night? His reply was that it was good. If the daytime *wird* was not done, it should be recited during the night and *vice versa*; the night came after the day and the day succeeded the night.

Then, the Khwājah said: "One who forsakes his *wird* without any genuine excuse, does this because of one of these three situations in which one has to land oneself — desire for a forbidden act or uncalled for anger or some affliction". And suited to this moral he narrated the story of Mawlānā 'Azīz Zāhid (God's mercy be upon him). He said: "Once it so happened that he fell down from his horse and one of his arms was dislocated. People asked him what had happened to him. He replied that each day he used to recite the *Sūrah-i-Yāsīn*, but that day he had missed that, and it was because of that (negligence) that he was in trouble".

## MAJLIS 8

Wednesday, the fourth of Jamādī al-Ākhir, AH 713

I had the happiness of kissing his feet. The subject of discourse was poetry and metaphors, allusions and allegories in *ghazal*, etc. He told us about the ways of attributing *ghazal* to different things. Then, he said: "Once Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) had the following couplet on his blessed lips:

نظای این چه اسرار است کز خاطر طیبان کردی  
کسی سرش نمی داند، زباں درکش زباں درکش

Nizāmī! What are these secrets  
That you have brought forth  
From the depth of your heart?  
No one knows His secrets;  
Hold your tongue, hold your tongue.

Most of the time that day he kept on reciting this couplet till it was the time for sunset prayer. Even at the time of breaking the fast he continued reciting it. It is said that at dawn, too, the couplet was on his lips and each time when he recited it there was a visible change in him". Then, the Khwājah remarked: "(God knows) what went on in his blessed heart and what was the thing that forced him to recite this couplet."

This was followed by the story of Shaikh Bahā'uddīn Zakariyā (God's mercy be upon him) that once he was standing at a door in his house with one panel (of the door) in one of his hands and the other in the other, and was reciting continually the following two lines:

کردی صنما بر سر ما بار دگر  
ما چی نکریم خدا می داند

O, my love ! you have laid  
another burden on my head  
God knows I have done nothing.

Then, the Khwājah (God remember him with His blessings) observed that it had remained unknown what he had in his mind and to whom he had attributed the two lines.

He spoke a while on the subject of full trust in God (*tawakkul*) and said that one should always repose full trust in God and should never look expectantly towards others. Then, came forth the blessed words that a man's faith remained incomplete until all creations were to him as nothing more than a camel's dung. This he further ela-

borated by the anecdote: "Once Irbāhīm al-Khawwās<sup>8</sup> (God's mercy be upon him) was on his way to Ka'bah. A boy joined him. Ibrāhīm looked towards him and asked him as to what his destination was. The boy replied that he was going to visit Ka'bah. Ibrāhīm inquired whether he had all the travelling provisions with him. He said that the Glorious God had sustained him who had no means and he would certainly, in His Bountifulness, see that he reached Ka'bah. In brief, when Irbāhīm Khawwās reached there he saw the boy, who had reached earlier than him, circumambulating the Ka'bah. When the boy saw Ibrāhīm, he said: "O, of weak faith, have you repented over what you had said to me?"

Of the same moral he narrated another anecdote: "Once a plunderer of the dead visited Khwājah Bāyazīd Bistāmī<sup>9</sup> (God's mercy be upon him), expressed his penitence and made a vow that he would never commit the sinful act again. Khwājah Bāyazīd asked him as to how many of the dead he had stripped of their shrouds. He replied that he had done that to one thousand (dead) bodies. Bāyazīd again inquired as to how many of them he had found with their faces turned towards *qiblah* (Ka'bah). He said that he had seen only two persons with their faces towards *qiblah*; the faces of the rest were turned away from it. The people present asked Khwājah Bāyazīd as to how was it that the faces of the two persons were turned towards *qiblah* and those of so many others were not. He said that the two persons had full trust in God while the others did not."

After this the Khwājah (God remember him with His blessings) observed: "The *mashā'ikh* have mentioned four kinds of means of sustenance ( رزق : *rizq*) — *rizq-i-mad̄mūn*, *rizq-i-maqsūn*, *rizq-i-mamlūk* and *rizq-i-ma'ūūd*: *Rizq-i-mad̄mūn* consists of what one gets in the form of food and drink, which is sufficient for one's sustenance. It, means that God has taken it upon Himself to provide it: وما من دابة في الأرض إلا على الله رزقها (There is no moving creature on earth but its sustenance dependeth on God),<sup>10</sup> *rizq-i-maqsūm* is that which has been earmarked for one from eternity and is recorded on the Preserved Tablet

( لَوْحٌ مَّحْفُوظٌ ), *rizq-i-mamlūk* is one's own store of money, clothes and other belongings, and *rizq-i-mau'ūd* is the sustenance promised by God particularly for the righteous and His devotees: And for him who fears God, He ever prepares a way out, and He provides for him from (sources) he never could imagine."<sup>11</sup>

This was followed by his remark that *tawakkul* was related to *rizq-i-mad̄mūn* only, and that it had nothing to do with any other kind of *rizq*, because *tawakkul* had no meaning in regard to *rizq* which was earmarked or was already in possession. Likewise, he also observed that whatever had been promised would be given; there was no place for *tawakkul* on that count. In fact, he said, *tawakkul* concerned only with *rizq-i-mad̄mūn*, i.e., having full trust in God that what was sufficient for the sustenance of life would certainly reach one.

### MAJLIS 9

*Sunday, the twenty-ninth of Jamādī al-Ākhir, AH 713*

I had the pleasure of kissing his feet. That day he spoke about the virtue of congregational prayer. He looked towards me and asked me whether I was punctual in offering my prayers in congregation. I submitted that there was a mosque near my house. But at the place where we were residing, there was no one to look after our books and papers in our absence. We are, therefore, constrained to have the congregation at our residence. He said that (obligatory) prayers should always be offered in congregation, but it was better and more virtuous if they were offered in a mosque.

Then, he observed that long before, during the times of other prophets, prayer was permissible only in mosques. It was only with the advent of the mission of our Prophet (Peace be upon him) that people were allowed to offer prayers at all places where they happened to be. Likewise,

(prior to Islam) the ancients had to pay one-fourth of their wealth as *zakāt*. During the times of our Prophet (Peace be upon him) it came to be only five *dirams* out of two hundred *dirams*.

This was followed by his remark that one who paid five *dirams* out of his two hundred *dirams* was not branded as miser but people would not call him generous. Generous was he who gave something more than the prescribed amount as *zakāt*. I submitted as to what did he think about the *hadīth* *السَّخِيُّ حَبِيبُ اللَّهِ وَإِنْ كَانَ فَاسِقًا* (A generous person was a friend of God even if he was a sinner). He replied that people had said so. One of those present added that it was included in the collection of the forty *hadīth* ( *أَرْبَعِينَ* ). The Khwājah (God remember him with His blessings) commented that only the *hadīth* included in the two most authentic collections (i.e., *Bukhārī* and *Muslim*) was taken to be authentic.

After this, he made a distinction between *sakhī* (generous) and *jawād* (beneficent) and said that *sakhī* was he who gave something more than the due *zakāt* (after calculation), but one who gave much more (e.g., out of two hundred *dirams* only five *dirams* were kept and the rest was given) was *jawād*. Then, he told us that Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) used to say that *zakāt* was of three kinds: *zakāt-i-sharīah*, *zakāt-i-tariqah* and *zakāt-i-haqiqah*. Giving five *dirams* out of two hundred *dirams* were *zakāt-i-sharīah* while giving one hundred and ninety-five *dirams* after keeping only five *dirams* for oneself was *zakāt-i-tariqah* and *zakāt-i-haqiqah* was giving away all that one possessed.

In connection with the same subject of *zakāt* he narrated the anecdote: "Khwājah Junaid Baghdādī (God's mercy be upon him) said to the 'ulamā' of his age: 'O wretched 'ulamā', pay the *zakāt* of your scholarship'. They asked him as to what he had in his mind in respect of this *zakāt*. He replied: 'You should observe at least five precepts out of the two hundred that you have learnt, and likewise you are required

to follow (in action) at least five *ḥadīths* out of the two hundred that you have studied'."

Then, in continuation of the reference to *ḥadīth*, he mentioned the excellence (in the study of *ḥadīth*) achieved by Mawlānā Raḍī'uddīn Saghānī, the compiler of *Mashāriq al-Anwār* (God's mercy be upon him), and said that he had left it on record that the book was his credential before God and that if he ever faced some difficulty in ascertaining the authenticity of a *ḥadīth*, he saw the Prophet (Peace be upon him) in dream and recorded it in the correct form.

Thereafter, he said: "He (Mawlānā Raḍī'uddīn Saghānī) hailed from Badaun. From there he went to Koul where he served as a deputy to the *mushrif* of the place. The *mushrif* was an able person. But one day it so happened that he said something at which Mawlānā Raḍī'uddīn smiled. The *mushrif* threw the inkpot at him. He bent aside and it failed to hit him. He was disgusted with this behaviour of his and apprehending something more reprehensible from him he left him with the remark that he should have been cautious and have avoided to be in the company of such ignorant and ill-mannered persons. Thereafter, he felt a keen desire to study more. He started teaching the son of the chief magistrate of Koul on a salary of one hundred *tan̄kas*. he was contented with that. From there he went for *ḥajj*, visited Baghdad and returned to Dehli where, during those days, there was a good number of renowned '*ulamā*'. He was equal to them in all religious sciences but in *ḥadīth* he enjoyed a distinction which none could surpass".

Then, the Khwājah observed that it was just a *ḥadīth* that brought him fame and honour, and said: "At Koul, when he had decided to go for *ḥajj*, he bought a pair of shoes, and after wearing it proceeded on his journey. After a day's journey he felt tired and thought that it was not possible for him to go on foot. In the meantime he saw the son of the chief magistrate of Koul approaching him fast on a horseback in order to dissuade him from the journey. He reached the Mawlānā who was thinking at the time that the



young boy had a fine horse and if he offered it to him he could continue his journey comfortably. The boy repeatedly begged of him to return and not to proceed any further, but the Mawlānā was adamant. Realizing that he could not be persuaded to return, he requested the Mawlānā to accept the horse, which he readily did and went ahead. In short, after performing *hajj*, he went to Baghdad where there was a learned 'ālim well versed in the science of *ḥadīth*. He was known as Ibn-i-Zuhri. People had raised a pulpit for him, from where he used to narrate *ḥadīth*. Most of the 'ulamā' of Baghdad attended his *majlis*, sitting in graded circles, according to their learning, he reciting *ḥadīth* and they recording it in turn. One day Mawlānā Raḍī'uddīn also happened to be there. He took his seat in a circle quite at a distance from the front one. Ibn-i-Zuhri was narrating a *ḥadīth* on the subject of repeating quietly the phrases of the *adhān*, that is, what the *mu'adhdhin* said the listener should repeat that. He had started narrating the *ḥadīth* with the phrase: *Sukūb* ( *سكوب* ) إذا سكب المؤذن meant pouring out water, i.e., as soon as one heard the words uttered by the *mu'adhdhin*, one should repeat what he had said. When Ibn-i-Zuhri recited the *ḥadīth*, Mawlānā Raḍī'uddīn said in a low voice: *إذا سكت*, meaning that when the *mu'adhdhin* had completed the phrase and paused, people were required to repeat what he had said. Someone nearby heard those words and he passed them on to the other. This went on till Ibn-i-Zuhri came to know of them. He immediately called out as to who it was that had spoken those words. Mawlānā Raḍī'uddīn said that it was he. Thereupon, Ibn-i-Zuhri observed that as both the phrases seemed relevant, it was better if they consulted the concerned books. At the end of the *majlis*, they looked up into the books, and found both the phrases recorded therein but *idhā sakata* was mentioned as more authentic. The news was brought to the Caliph who granted Mawlānā Raḍī'uddīn an audience, honoured him and read something before him." The Khwājah further said: "In Badaun Mawlānā Raḍī'uddīn had a teacher who was a man of piety and a friend of God. He had a manual of *ḥadīth* with him, known as

*Mulakhkhas*. Mawlānā Raḍī'uddīn had once asked him to lend it to him, but he had refused. When the Mawlānā returned to Dehli from abroad with greater knowledge and distinction, he said to one of his friends that there was a time that his teacher had refused to lend *Mulakhkhas* to him. Now people like the owner of the book could come and learn from him. Somebody conveyed those words of his to his teacher who, in turn, remarked that, perhaps, his (the Mawlānā's) *hajj* had not been accepted well (by God). Had it been accepted, he would not have spoken in that strain."

The Khwājah (God remember him with His blessings) narrated this and the very thought of the sincerity of that pious man's faith brought tears to his eyes.

After this, meal was served. He asked us to prepare *tharīd* and narrated the anecdote: "Once a group of *darweshes* was present in the *majlis* of Shaikh Bahā'uddīn Zakariyā (God's mercy be upon all of them). Meal was served, and the Shaikh started eating along with them. But he saw one of them make first *tharīd* of bread and gravy and then eat it. He remarked: "Glory to God, among these *darweshes*, he is the only one who knows how to eat." Then, the Khwājah observed that the Prophet (Peace be upon him) had once remarked that *tharīd* was superior to all preparations as he enjoyed a higher rank among the prophets and 'Ā'ishah among women.

## MAJLIS 10

*Sunday, the fourteenth of Rajab, AH 713*

I had the honour of kissing his hands. He talked about the prayer in congregation and spoke with greater emphasis on its virtues. He said that even if there are only two persons, the prayer should be offered in congregation, and though two persons did not make a congregation, the reward of praying together, standing side by side, was equal to that of praying in congregation.

Thereafter, the Khwājah said that once the Prophet (Peace be upon him) wanted to offer his prayer and there was no one present there except Abdullāh bin 'Abbās. The Prophet held his hand and made him stand by his side. As he said the *takbīr-i-taḥrīmah*, Abdullāh withdrew from his place and stood a bit behind him. The Prophet discontinued his prayer, held his hand, made him stand by his side and started praying. 'Abdullāh again withdrew from his place. This happened twice or thrice. The Prophet asked him as to why he was doing that. 'Abdullāh bin 'Abbās said that how could he be so 'audacious as to stand by the side of the Messenger of the Lord of the Universe. The Prophet appreciated his refined sense of propriety and invoking the blessings of God for him, said: "O Allāh, make him well-versed in matters of *dīn* (religion)". Then the Khwājah observed that among the Companions, after Amīr-ul-Mu'minīn 'Alī, his understanding of law and religion was widely recognized (God be pleased with all of them).

In continuation of this he said that there were three Abdullāhs who were known as 'the Three Servants of Allāh (عِبَادُ اللَّهِ ثَلَاثَةٌ). They were 'Abdullāh bin 'Abbās, 'Abdullāh bin Mas'ūd and Abdullāh bin 'Umar. Then, he narrated the story of 'Abdullāh bin Mas'ūd: "In the beginning he was just a shepherd, and there came a day when the Prophet (Peace be upon him) along with Abū Bakr Ṣiddīq (God be pleased with him) went towards the hills where he was grazing goats. The Prophet reached there and asked him for some milk. He said that as he was only a custodian (not an owner), how could he give the milk of the goat to others? Abū Bakr Ṣiddīq said that the man who had asked him for milk was the Prophet and he was his friend, and that what would happen if he milked the goat and offered them some milk? 'Abdullāh bin Mas'ūd replied that the goats were in his charge and that he was not expected to give their milk to anybody. After this, the Prophet asked him to bring a young she-goat which had not been impregnated and given to lactation. 'Abdullāh bin Mas'ūd did accordingly and brought a she-goat. The Prophet put his blessed hand on its back

and instantly there was milk in it, which they took. The Prophet, then, invited ‘Abdullāh bin Mas‘ūd to come and be in his company.”

The Khwājah (God remember him with His blessings) said that ‘Abdullāh bin Mas‘ūd was short of stature and the Prophet (Peace be upon him) had nicknamed him as *Kanīfah al-‘Ilm*, i.e., *Kharītah-i-‘Ilm*, meaning a small bag of knowledge, and that it was from that nickname of his that people knew that he was short of stature. He further told us that it was wrong to call the small bag that the *darweshes* stitched as *kanf*; it was *Kanīf* and not *kanf*, and that it was why that the Prophet had nicknamed ‘Abdullāh bin Mas‘ūd as *Kanīfah al-‘Ilm*.

Conforming to the theme, the Khwājah narrated the anecdote: “There was a man known as Ra’īs who was the *murīd* of Shaikh Qutbuddīn Bakhtiār (May his soul be hallowed). One night Ra’īs saw a dream that there was a domed building with a crowd around it. He also saw a short-statured man whom the people confided with their petitions and who, in turn, went into the building and came out to convey replies to the respective petitions. Ra’īs narrated that he asked the people as to who was in the building and who was the short-statured man going inside with petitions and coming out with replies. He was told that in the building was the Prophet of God (Peace be upon him) and the man ‘Abdullāh bin Mas‘ūd. Ra’īs further said that he went to him and asked him to submit to the Prophet on his behalf that he wished to see him. ‘Abdullāh bin Mas‘ūd went inside the building and came out with the Prophet’s reply that he (Ra’īs) was still short of the qualities that enabled a person to see him and that he should instead visit Bakhtiār Kākī, convey his (the Prophet’s) greetings to him and ask him as to what had happened to him that the gift of *Durūd* that he used to send him each night, had not reached him for the last three days. Ra’īs said that when he woke up, he proceeded straight to Shaikh-ul-Islām Qutbuddīn and conveyed the Prophet’s greetings to him who stood up and asked him as to what the Prophet (Peace be upon him) had

said to him. He reproduced what the Prophet had said and told him that the Prophet had hoped that all was well with him (Qutbuddīn Bakhtiār). Shaikh Qutbuddīn (May his soul be hallowed) at once called the woman he had recently married, paid her the *mahr* and divorced her. It had so happened that during the three nights the Shaikh had been with his newly-wed wife and he had failed to send the usual present of *durūd* to the Prophet.”

After this, the Khwājah (God remember him with His blessings) told the audience that Shaikh Qutbuddīn (May his grave be fragrant) used to recite *durūd* three thousand times in the night before he retired to bed.

Concerning the piety and spiritual excellence of Shaikh Qutbuddīn (God's bountiful mercy be upon him) the Khwājah narrated the anecdote: “Once Shaikh Bahā'uddīn Zakariyā, Shaikh Jalāluddīn Tabrizī and Shaikh Qutbuddīn Bakhtiār (God's mercy be upon all of them) were together at Multan. Qubācha<sup>12</sup> was the ruler of Multan at that time. It so happened that an army contingent of the infidels attacked Multan and laid a siege to the walled city, during which one night Qutbuddīn gave an arrow to Qubācha and asked him just to shoot it in the dark. And he did accordingly. Next morning not a single infidel was to be seen. All had disappeared”.

## MAJLIS 11

*Wednesday, the twenty-fourth of Rajab, AH 713*

I had the honour of kissing his feet. He spoke on the commentary of the *Qur'ān* known as *Kashshāf*<sup>13</sup> and said: “In connection with the commentary of *Al-ḥamdu* it is written therein that Ḥasan Baṣarī read it with vowel *i* (*kasrah*) as *Al-ḥamd-i-lillāh*, and this reading of his, i.e., *dāl* with vowel *i*, was, according to him, due to its proximity with *lām* of *lillāh*, which had an indeclinable short vowel. But the reading of Ibrāhīm — God knows better whether it is Ibrāhīm Nakha'i or some other Ibrāhīm — concerning *Al-ḥamdu* has the

vowel-point  $\overset{\curvearrowright}{\text{ـ}}$  ( رفع ) on *dāl* and *lām* both. However, the compiler of *Kashshāf* is of the opinion that the reading of *Ibrāhīm* is more authentic than that of *Hasan Baṣarī*, as the latter reads *dāl* with vowel *i* because of the *lām*, of *lillāh*, meaning that as the *lām* or *lillāh* with the vowel-point of *i* is indeclinable, the *dāl* of *Al-ḥamd* should also be read with vowel *i*. But, according to *Ibrāhīm*, the vowel  $\overset{\curvearrowright}{\text{ـ}}$  of *lām* in *lillāh* is due to the proximity of *dāl* marked with vowel-point  $\overset{\curvearrowright}{\text{ـ}}$ . He also says that the short vowel of *dāl* in *Al-ḥamdu lillāh* is a governed one and a governed vowel is always stronger than an indeclinable one."

The *Khwājah*, after describing all this, observed that he had drawn his own conclusion from this discussion and remarked: "Take the *dāl* of *Al-ḥamd* as one who has a *pīr* and the *pīr* asks one to become this, to become that, while the *lām* of *lillāh* is like one who has no *pīr* and remains as one is."

With regard to this commentary of the *Qur'ān*, its writer and his beliefs also came under discussion. The *Khwājah* (God remember him with His blessings) said: "Alas ! With so much knowledge at his command he entertained false beliefs". Then, he observed: "There are unbelief, heresy and sinfulness. Heresy is worse than sinfulness and unbelief is worse than heresy which is, however, close to the former".

Thereafter, he narrated the anecdote: "I have heard *Mawlānā Ṣadrūddīn Qōnewī* (Kouli?) say that once he happened to be in the company of *Mawlānā Najmūddīn Sunāmī* who asked him what he was doing those days. He replied that he was engaged in studying the *Qur'ānic* exegesis, e.g., *Kashshāf*, *Ījāz* and '*Umdah*. *Mawlānā Najmūddīn* asked him to set *Kashshāf* and *Ījāz* to fire and continue with '*Umdah*. *Mawlānā Ṣadrūddīn* narrated that he did not like his remark and asked him as to why he had said so. He replied that *Shaikh Bahā'uddīn Zakariyā* was also of the same opinion. But he was not agreeable to what *Mawlānā Najmūddīn* had said. However, as usual when at night he was studying the three books with the lamp before

him and 'Umdah at the top of the other two, i.e., *Kashshāf* and *Ījāz*, he fell asleep for a while. There was a sudden blaze, and when he woke up he found *Kashshāf* and *Ījāz* burnt and 'Umdah safe and intact."

The Khwājah narrated another anecdote: "Once Shaikh Ṣadrūddīn (God's mercy be upon him) said to his father, Shaikh Bahā'uddīn Zakariyā (God's mercy be upon him), that he wished to study *Mufaṣṣal*.<sup>14</sup> He asked him to wait and let the night pass. At night Shaikh Ṣadrūddīn saw in his dream that someone was being dragged in chains. He asked as to who he was. He was told that it was Zamakhsharī, the compiler of *Mufaṣṣal*, and they were carrying him to the Hell. God knows better."

## MAJLIS 12

*Tuesday, the seventh of Sha'bān, AH 713*

I had the honour of kissing his feet. One of those present narrated the anecdote: "Once while abroad I happened to be at a place where, it is said, Ḥaḍrat Hūd (Peace be upon him) is buried. The grave is large and high. The people there did not inquire what language I spoke; nor did I care to know what language they spoke. I had reached there hungry as I had not taken anything for some days. They made a preparation of *juwār* for me, something like *kāchī*,<sup>15</sup> and poured out some milk over it. As I was hungry, I ate it with relish". The Khwājah (God remember him with His blessings) observed that it was really admirable to experience such manly qualities and generous hospitality from such a group of people at a strange place like that.

The narrator of this anecdote had brought some *halwah-i-gazar* (a confection of carrot). Related to that the Khwājah said: "I have heard it from Mawlānā 'Aziz Zāhid (God's mercy be upon him) that he and Mawlānā Burhānuddīn Kabulī who was then the deputy *qāḍī* of Dehli, had studied together in their student days. Once Mawlānā Burhānuddīn happened to have two gold *taṅkas*. He said to

Mawlānā 'Azīz Zāhid that out of those two *tan̄kas* he would spend one *tan̄ka* on acquiring a copy of the *Qur'ān* with the intent that I should become *ṣāhib-i-niṣāb*. He did accordingly and bought a copy of the Holy Book. After some time he visited Sipahsālār Jamāluddīn Nishāpūri, the Kotwal of Dehli, at his residence where, when some eatables were served, there was *ḥalwah-'i-gazar* also. The Kotwal offered the *ḥalwah* to Mawlānā Burhānuddīn and aksed him to tell how it was eaten. Mawlānā Burhānuddīn said to him that as students like him were used to relish pieces of dry bread as if they were eating *ḥalwah-'i-gazar*, how could they be able to tell him the way *ḥalwah-'i-gazar* was eaten. The Kotwal was pleased with the remark of the Mawlānā, which impressed him much. He signalled to one of his attendants and twenty or thirty *tan̄kas* were brought in, which he presented to him. Thereafter, gradually, the Mawlānā became rich, was appointed as the deputy *qāḍī* of Dehli and saw much happiness in life. It meant that he was sincere in that intent of his, which ultimately had its effect and yielded happy results.

### MAJLIS 13

*Friday, the last day of the month of Ramadān, AH 713*

I had the honour of kissing his feet. That day he talked about justice and injustice and observed: "Relationship between God and man is of two kinds and between man and man is of three kinds. With regard to man, God is either just or gracious while men's dealing with each other is based either on justice or on grace or on injustice. If people do justice or show grace to each other, God's grace descends upon them; and if they are unjust to each other, God does justice to them, and God's justice means that the perpetrator of injustice would be subjected to punishment even if he be the prophet of his times". With reference to this observation of his I submitted that the Prophet (Peace be upon him) was reported to have observed that God would be doing justice if tommorrow on the Day of Judgement he and



his brother in the divine mission, 'Īsà (Jesus) were sent to Hell. The Khwājah said: "Yes, He is the Lord of the Universe, and one who controls one's own realm as one wishes to do, cannot be called as unjust. Injustice is undue interference in matters that concern other's realm (of authority)."

This was followed by his observation that the Ash'arites held that in conformity with the dictum that God would do whatever He wished to do in His realm, He was justified if He condemned a believer to Hell and kept him there forever while sending a non-believer to paradise as his eternal abode. But as far as he was concerned, he did not agree with them, because the Most High God had asked the Prophet to declare: "Are those equal, those who know and those who do not know?"<sup>16</sup> and again "Can the blind be held equal to the seeing: Will ye then consider not?"<sup>17</sup> And God had mentioned other similitudes like that (in the *Qur'ān*). Now, He, in His wisdom, would bless the believer to Paradise and keep him there and condemn the non-believer to Hell. This was so because He was All-Wise and it was the exigency of His wisdom that He would act in full accord with it, as it would not be considered wise if a rich person with full entitlement to spend his wealth in whatever manner he liked, went and threw his wealth in a well.

Then, he said: "If a believer dies without having repented for his sins, there may be three probabilities — God may forgive him for his firm faith (*īmān*) or He, on His own and by His sheer Grace or granting the intercession of someone, may forgive him, or if He condemns him to Hell, He would fix his punishment only in proportion to his sins and after that He would send him to Paradise. He would, in no case, keep him in Hell for good as he had died with his firm faith (in Him)."

## MAJLIS 14

*Tuesday, the eleventh of Shawwāl, AH 713*

I had the honour of kissing his feet. That day I had brought

my slave, Bashir, with me. I submitted to him that this slave of mine was punctual in prayer, and since long had been insisting upon me to take him to my *makhdūm* and request him to accept him as his *murīd*. As the Khwājah's munificence was universal, he readily accepted my request. He asked me as to whether I was agreeable to his being initiated. I replied in the affirmative. Thereupon, he initiated him into the circle of his *murīds*, blessed him with *kulāh* and asked him to go and offer two *rak'ats* of prayer and come back. When the slave had left, the Khwājah (God remember him with His blessings) narrated the anecdote: "Some time before a *darwesh* in an elegant garment came to the *khānqāh* of Shaikh 'Alī Sijzi<sup>18</sup> (God's mercy be upon him). He was from Bihar. He pestered others and begged wherever he went. Shaikh 'Alī admonished him that it did not behove him to go begging in an elegant garment like his. He also said to him that he would give him some money and that he should be contented with it and do some business with the good intention that if he prospered he would share his prosperity with *darweshes*. This he said and gave him five hundred *jitals*. The *darwesh* started a small business with that amount. After some time it increased and he had thirty *tan̄kas* with him, which he reinvested and earned a hundred *tan̄kas*. He bought slaves. Shaikh 'Alī asked him to take them to Ghaznin where they would fetch a handsome price. The *darwesh* did accordingly. In one of his slaves he had full confidence. He asked him to become his *murīd*. The slave obeyed him and contracted *ba'iah* at his hands. The *darwesh* shaved his (the slave's) head, put a *kulāh* on it and said to him that it was the *kulāh* of Sayyidi Ahmad. Perhaps, the *darwesh* belonged to his family. In short, when he reached Ghaznin, he sold the slaves and earned a lot. Some people wanted to buy that particular slave also. The *darwesh* told them that as he was his *murīd*, how could he sell him? But there was an increased demand for him and there ensued a bid for a higher price among the people so much so that it rose to four times the amount of the price the other slaves were sold at. This had its effect and the *darwesh* agreed to sell him. The slave, with tears in his

eyes, asked the *darwesh* to remember the day when he had become his *murīd* and he had put the *kulāh* on his head with the remark that it was the *kulāh* of Sayyidī Aḥmad. He also asked him as to what he would say to Sayyidī Aḥmad on the Day of Judgement if he sold him in the market of Ghaznin. These words of the slave touched the heart of the *darwesh* who asked the people to stand as witness that he had freed the slave." On hearing this I announced that I had also freed that slave of mine. The Khwājah (God remember him with His blessings) was very much pleased and said that it was good on my part and that what I had done was proper and worth doing. Then, as a mark of his deep love and great favour, he removed his *kulāh* from his head and put it on my head. All praise to God, Lord of the Universe.

### MAJLIS 15

*Thursday, the twenty-seventh of Shawwāl, AH 713*

I had the honour of kissing his feet. The subject of the discourse was *anfāq* (expending on others). He observed that when one was prosperous, one should spend one's fortune on others as it would not decrease that way; and when prosperity turned its face from one, one should, even then, go on expending on others; since it was divorcing one, it was better that one parted with it on one's own.

Thereafter, he observed that Shaikh Najībuddīn Mutawakkil (God's mercy be upon him) had said the same thing in a different way. He had said, he added, that if affluence favoured one, one should spend one's wealth on others as that way it never diminished and if it was to slip out of one's hands, one should not have one's eye to it as it had no permanence.

### MAJLIS 16

*Friday, the eleventh of Dh'il-Hijjah, AH 713*

I had the honour of kissing his feet. He observed that when

men of God ate any food, they ate it for the sake of God. Then, he told the audience that Shaikh Shihābuddin (May his grave be hallowed) had mentioned in 'Awārif that there was a *darwesh* who, while taking his meal, used to utter, along with each morsel, أَخَذْتُ بِاللَّهِ (*akhadhtu bi-Allāh*), meaning that he had taken that particular morsel for the sake of Allāh.

### MAJLIS 17

*Monday, the twenty-first of Dh'il-Hijjah, AH 713*

I had the honour of kissing his feet. He asked me as to whether I had arrived from the military cantonment or from the city. I replied that I had come from the cantonment and my residence was also there. He inquired if I frequently went to the city. I replied that I visited the city hardly once in ten or twelve days, stayed most of the time in the cantonment area and even offered my Friday prayer in the Kilokhri mosque. He remarked that it was good as the air in the cantonment was better than that of the city in which there were dirt and filth also.

Suited to the remark he had made, he further observed: "This is just like the fact that there are times which have their own distinctive features, e.g., the day of 'Īd is known as the day of rejoicing and festivity for all. Likewise, there are places where one could experience more comforts. But a *darwesh* is only he who is beyond all considerations of time and place. He is neither led away by any joy, nor does any grief make him sad and sorrowful. In fact, he is the one who has left the world behind. A *darwesh*, while engaged in conversation, should have his heart drawn towards God, his tongue seeking strength from his heart and the heart from God". Then, he said that in his earlier days he had heard those morals from Mawlānā 'Imāduddīn Sunāmī. Once he happened to be at the Sultān's water-tank. Mawlānā Sunāmī also arrived there. They were together for a while. And it was there that he heard him speak on the subject. We had a

good time. But, when, after three or four years they again met, he found him completely devoid of those virtues. And that was because of his occupation with worldly affairs. The Khwājah further said that when Shaikh Jalāluddīn Tabrizī (May his soul be hallowed) arrived in Dehli and after some time left, he left with the remark: "When I came to Dehli I was gold, now I am silver. Imagine what I would become next."

Then, he spoke a while on *samā'*. I submitted that, miserable as I was, I was in a fix, for I had nothing of the devotion and worship of God to my credit as was required of me, nor was I used to the devotional practices and litanies of the *darweshes*. But, on the other hand, *samā'* had always a moving effect on me and I felt immense relief and comfort when I heard it, or when I was in his (the Shaikh's) *majlis* I felt my heart completely devoid of all desires and attachment to worldly affairs and the people of the world. Thereupon, he observed: "There are two types of *samā'* — *hājim* ( هَاجِم ) and *ghair-i-hājim* ( غَيْر هَاجِم ). The former overwhelms the hearer, i.e., the voice or the couplet that is heard, agitates and moves the hearer and this is a condition which cannot be described or explained, while the latter is that *samā'*, in which, after a couplet has had its effect on one, one starts attributing it to God or to one's *pīr* or to some (spiritual) state one has experienced in one's heart". All praise to God, Lord of the Universe.

### References

1. Shaikh Nizāmuddīn al-Mu'ayyid (d. 1273) lived during the reign of Sultān Iltutmish and was, thus, a contemporary of Khwājah Qutbuddīn Bakhtīār. He was famous for his masterly sermons.
2. *The Qur'ān*, sūrah II: 163-64.
3. The three or five or seven (God knoweth best their number) sleepers whose story is related in sūrah XVIII of the *Qur'ān*.
4. Died in AD 779.
5. He was one of the most distinguished *murīds* of the Khwājah. He was also a great 'ālūn. He died in AD 1320. For details see *Siyar al-Awliyā'* (Urdu trans. by I'jaz al-Haqq Quddusī), pp. 459-62.

6. Like *khāns* and *amirs*, *maliks* also belonged to the upper ranks in the ruling class.
7. Sultān Ghayāthuddīn Balban (regd. AD 1266-86.).
8. Ibrāhīm al-Khawwās (d. AD 904) was a contemporary of Hadrat Junaid Baghdādi and Shaikh Abul-Hasan Nūri.
9. Died in AD 875.
10. *The Qur'ān*, sūrah XI: 6.
11. *Ibid.*, sūrah LXV: 2-3.
12. Nāstruddīn Qubācha was one of the trusted slaves of Shihābuddin Ghōri who captured Dehli in AD 1193. After his mentor's death, he rose to power and position along with some other slaves of his, and became the independent ruler of Sind which included Multan also.
13. The author of this commentary, Abul Qāsīm Maḥmūd bin 'Umar Az-Zamakhshari (1075-1143) was a *mutazalī 'ālim*, but in *fiqh* he followed the Hanafī school.
14. A book on rules of Arabic grammar concerning syntax, compiled by Zamakhshari.
15. Coarsely ground grain taken with milk and sugar as porridge or pudding.
16. *The Qur'ān*, sūrah XXXIX: 9.
17. *Ibid.*, sūrah VI: 50.
18. Shaikh 'Alī Sijzī was a *darwesh* of great piety and was related to Khwājah Ajmēri. It was in a *samā'* in his *khānqāh* that Shaikh Qutbuddin Bakhtlār had experienced such an ecstatic state of amazement on hearing a couplet that it resulted in his departure from the world after four days. See Part IV, *majlīs* 20, for details.



## Part IV

IN the name of God, the Merciful, the Compassionate.

These lines of the pages of Mystical Light and these words of the Tables of the Spiritual Delight have been collected from the perfect and comprehensive symbolic utterances of the generously kind Khwājah, the Sultān of the domain of mystical secrets, the universally accepted Shaikh of *mashā'ikh*, the unanimously recognised Qutb al-Aqṭab, Nizam al-Haqq w'al-Huda w'ad-Din (May the Muslims reap the advantage of his long life. *āmin*).

لفظ متین خواجہ را جہل متین گرفته ام  
کس نہ رہد زچاہ غم جز بسمی این حسن  
گفته شیخ کردہ جمع و امید نیکو حق  
در گزاراند از کرم گفته و کردہ حسن

I have held the sententious words  
Of the Khwājah as a strong (rope of) bond,  
Except which there is nothing  
to take one out of the well of sorrow.  
Ḥasan has compiled the Shaikh's utterances,  
And is hopeful that Allāh,  
In His Bountifulness, would  
forgive all that has been said and done by him.

### MAJLIS 1

Wednesday, the twenty-fourth of Muḥarram, AH 714

I had the honour of kissing his feet. That day, as desired by him, I had the first part of *Fawā'id al-Fu'ād* with me for his perusal. He read it and obliged me by his generous approval



and appreciation, commenting that I had written it well, written it in a *darwesh*-like style and its title was also commendable.

Then, appropriate to the occasion, he told the audience that Abū Hurairah (God be pleased with him) had embraced Islam in the wake of the conquest of Khaibar, after which the Prophet (Peace be upon him) lived for three years only. But during those three years he narrated so many *ḥadīths* that those narrated by all the Companions taken together did not exceed the number of *ḥadīths* narrated by him. People asked him as to how it was that he was able to commit such a quantum of *ḥadīth* to his memory and that too within such a short span of time, while the other Companions who had been in the company of the Prophet for a longer period, were unable to do so. Abū Hurairah replied that the Prophet (Peace be upon him) had assigned different duties to different Companions, but he was retained in his own service; thus having the opportunity of being with most of the time, he was able to narrate so many *ḥadīths*.

After this, the Khwājah said: "Once Abū Hurairah submitted to the Prophet (Peace be upon him) that whatever he heard from him he preserved it in his memory, but still he missed some of his sayings. The Prophet (Peace be upon him) said to him, 'When I start saying something, spread wide the skirt of your garment or the sheet of cloth you have with you and when I have completed what I wanted to say, draw it together slowly and put your hand on your bosom if you want to remember what you hear from me'."

This was followed by the observation that Abū Bakr Ṣiddiq (God be pleased with him), in his lifetime, had narrated only three or four *ḥadīths* and 'Abdullāh ibn 'Abbās (God be pleased with him) less than ten only. But, 'Abdullāh ibn Mus'ūd, though a great *faqīh* as he was, had narrated only one *ḥadīth* during the whole span of his life, and the day he narrated that *ḥadīth*, fear gripped him and he felt so much terrified that he went pale, his hair stood on end, the muscles between the two shoulders quaked and, then,

haltingly he said: “ *سمعتُ عن رسول الله* (I heard from the Prophet . . .)” After narrating the *hadith*, as a mark of caution, he added: *هَذَا اللَّفْظُ أَوْ مَعْنَاهُ* (These are the words (of the Prophet) or the contents (of what I had heard from him)”. Then, the Khwājah observed that the phrase, *وَهَذَا اللَّفْظُ أَوْ مَعْنَاهُ* which the preachers generally add after quoting a *hadith* in their sermons, is from there.

Thereafter, he talked about the Companions of the Prophet (Peace be upon him) and said that the four pious Caliphs and the three ‘Abdullāhs were from amongst them.

This was followed by a reference to the virtues of Amir-ul-Mu‘minin<sup>1</sup> ‘Ali (God be pleased with him), in course of which he said that the Prophet, in the presence of his Companions, had once observed that ‘Ali was the most judicious among them. It meant that one who was the most judicious was the most learned also.

Then, he spoke on the mutual respect and consideration among the Companions of the Prophet and said: “Once there was a Companion sitting with a group of people. He heard someone behind him say twice or thrice that he heard it from the Prophet (Peace be upon him) that on such and such day he happened to be at such and such place and Abū Bakr and ‘Umar were with him. That Companion of the Prophet looked behind to find out who it was that was telling all that. He saw that it was Amir-ul-Mu‘minin ‘Ali (God be pleased with him)”. The Khwājah wanted to tell us how just and considerate the Companions of the Prophet (Peace be upon him) were to each other.

Then, suited to the occasion, he said that once ‘Umar expressed unique desire and said that he wished it very much that he be a curl of hair on Abū Bakr’s chest (God be pleased with all of them).

## MAJLIS 2

*Sunday, the twenty-eighth of Muḥarram, AH 714*

I had the pleasure of kissing his hands. He mentioned the

name of a *darwesh* and said that he was an excellent and pious person. He also remarked that one who kept oneself away from the impurities of the world, was a man of excellence and piety. And if one was pious and excellent along with the impurities of the world, one's piety and excellence would not be enduring. This was followed by the two lines that he recited:

تا پاک نہ گری ہو آتش نند

The flame of love is not kindled in your heart  
Unless it is purged of all impurities.

And then,

تا خاک نہ گری بہ تو آتش نند

Your soil of hope is not watered  
Unless you become as humble as earth.

Thereafter, it was discussed as to whether it was the twenty-eighth or the twenty-ninth of the month that day, and he related the anecdote: "Once, in Lahāur (Lahore), the moon of the month of Ramadān was sighted on the twenty-seventh or twenty-eighth and that was due to the non-visibility of the noon continuously for three months as on each occasion the sky had been cloudy or hazy. The people, therefore, took each of those three months as that of thirty days. After three months when the moon was sighted, they found that they were wrong in their calculations." Then, he observed that that was one of the misfortunes that brought ruin to Lahāur. The other, according to him lay in how the traders of Lahāur behaved in their dealings, and it was like this: "During those days some of the traders from Lahāur went to Gujarat where the Hindus were in power. However, to speak in brief, when the Hindus went to the

traders (from Lahāur) to buy the goods brought by them, they quoted the prices of their goods very high. For example, if the price of an item was ten *dirams*, they told them that it was twenty *dirams*; and if it was twenty *dirams* in case of a different item, they quoted it as forty *dirams*. Likewise, they declared the price doubly increased for each of their items. But, ultimately, after the usual bargaining, they sold their goods at the actual price, and in some cases even at half of the price they had quoted. The Hindus in that region were not used to that type of business. They sold their goods at fixed prices and stuck to the prices once quoted. However, when they found the Lahāurī traders behaving in a different way, one of them inquired as to which place they were from. They told them that they were from Lahāur. He further asked them if the people in their city usually conducted their business that way. They replied in the affirmative. Thereupon, the Hindu inquired if the city had still prospered. The reply was again in the affirmative. But he did not accept the statement and observed that how a city where people behaved in the manner they did, could prosper! And really it so happened that the traders of Lahāur were still on their way back home, that the Mongols invaded the city of Lahāur and turned it into ruins.”

### MAJLIS 3

*Tuesday, the twelfth of Šafar, AH 714*

I had the honour of kissing his hands. He spoke of the people who claimed that they could perform miraculous deeds and pretended themselves to be blessed with divine inspiration, and observed that it was all nonsense. Then, he said that God had made it obligatory on the part of His friends (*awliyā'*) to conceal their power of miraculous deeds as He had commanded His prophets to manifest their ability to perform miracles. Hence, if anybody performed miraculous deeds, he would be, as a matter of fact, neglectful in respect of a thing which was obligatory for him.

What a useless act on his part! He further observed that there were one hundred stages in *sulūk* (spiritual journey), in which the seventeenth stage was that of (divine) inspiration and miraculous deeds. If the traveller remained fixed at that very stage, how could he proceed further in order to cover the remaining eighty-three stages.

Then, he spoke a while on the subject of serving others, and mentioned the Prophetic tradition: ساقى القوم آخرهم شرباً meaning that one who served as a water-carrier for a group of people, should drink water after everyone had quenched his thirst. He also remarked that this rule was also to be observed while serving meals. It was not proper for one to eat before others had done it.

This was followed by the observation that it was binding on the host that he should himself have the hands of the guest washed; and prior to that he should wash his own hands so as to make them clean. This was just opposite to the rule of conduct in respect of letting others drink water before he himself drank it. Then, he said that one should have the hands of the guest washed keeping oneself in a standing position, and in this connection he related: "Once it so happened that someone brought water to have the hands of Shaikh Junaid (God's mercy be upon him) washed, and sat down. Junaid stood up. People asked him as to what he had done. Junaid said that the man should have remained standing and helped him in washing his hands, but when the man sat down he had to stand up."

After this, the Khwājah said: "Once Imām Shāfi'i<sup>2</sup> (God's mercy be upon him) happened to be the guest of one of his friends who, scribbled on a piece of paper different items of food which he wished to be prepared and, handing over the note to his maid-servant, asked her to prepare the meal accordingly. This he said and went outside the house (perhaps to see what happened afterwards). Imām Shāfi'i took the piece of paper from the maid-servant and after adding a few items therein, which he liked most, returned it to her. She prepared all the dishes including even the ones

added by the Imām. After the return of the master of the house, when the food was served he found it much more than what he had noted on the piece of paper. He stood up, went inside and asked the maid-servant as to how was all that. She showed the note to him. The man was greatly pleased to see that the Imām himself had added to the menu. He instantly (as a mark of his gratitude to her) freed the maid-servant along with the other slaves."

Then, the Khwājah spoke a while on the subject of hospitality, taking care of the guests and feeding them well, and suited to the occasion, narrated the anecdote: "A *darwesh* of Baghdad used to have one thousand and two hundred bowls of provisions cooked daily to entertain his guests (most of whom were generally strangers, travellers and poor). He had made arrangements for eighteen kitchens. One day he asked his servants to be sure that no one went without food. They replied that they were very vigilant on that count and that they kept in mind everyone and served food to all. The Shaikh repeated what he had said before and the servants, in turn, assured him that they never forgot anyone and that all those present were given food and those who came afterwards were also served with what was there worth-serving. The Shaikh, once more, asked them not to be the least careless in this regard. The servants inquired as to why he was so emphatic on that. The Shaikh said that it was because they had not given him any food for the last three days. When they could afford to forget him, they could also forget others. And this had happened because of there being a number of kitchens. People connected with a particular kitchen had taken it for granted that the Shaikh must have had food from the other one and so on and so forth. Thus, for three consecutive days no food was served to the Shaikh who, after having spent three days without food, had had, at last, to admonish the servants for their negligence."

That day the Khwājah also talked about the purity, sweetness and blessedness of the water of (*Shamsī*) tank and said: "It is said that people saw Sultān Shamsuddīn in

dream after he had departed from this world and asked him as to how he was treated by God the Almighty. He replied that he was spared because of this tank."

### MAJLIS 4

*Wednesday, the twenty-seventh of Ṣafar, AH 714*

I had the honour of kissing his feet. The day before I had talked to Naṣiruddīn Maḥmūd<sup>3</sup> (God protect him) about the people's belief of considering the last Wednesday of the month as inauspicious, and had suggested that as the next day was the last Wednesday, we should present ourselves at the feet of the Khwājah, where all misfortunes were turned into happiness. Thus, both of us went there and submitted to him what had passed between us the day before. The Khwājah smiled and said: "Yes, people consider this day as inauspicious out of sheer ignorance. They do not know that each day is an auspicious day and today it is the most auspicious. If a son was born today, he would grow as a man of piety and righteousness."

He spoke a while about people who were prone to sudden change in their temperament. He remarked that this was more visible in persons with refined disposition, and recited the following quatrain, observing that it was composed by Mawlānā Fakhruddīn Rāzi:

آنم که به نیم ذره ناخوش گردم  
و ز نیم ذره دلکش گردم  
از آب لطیف تر مزاجی دارم  
در یاب مرا و گر نه آتش گردم

I am that who feels aggrieved  
Even by a half of a trivial thing;  
I am also that whom a half of a half  
of a trivial thing makes attractive.  
My temperament is more delicate than water;  
Find me soon before I become fire.

This was followed by his observation about the inconstancy in the minds and temperament of kings. Then, he said that there was a divinely inspired Tradition: قُلُوبُ الْمُلُوكِ بِيَدِي  
The Prophet (Peace be upon him) had said: "Allāh the Almighty says that the hearts of the kings are in His hands, meaning that as long as people's affairs with Him were of fair disposition, He caused their ruler to be kindly disposed towards them; and when they are not true and just in their affairs with Him, He causes a change in the hearts of the kings who, as a consequence, become unkind to them." Hence, the Khwājah told the audience that people should have thier eyes fixed on Him and believe that He was the primordial source of all that was to come into being.

Suited to the occasion, he related the story: "There had grown enmity between Sultān Shamsuddīn of Dehli and Qubācha who held the territories of Uchch and Multān. Shaikh Bahā'uddīn Zakariyā (God's mercy be upon him) and the qādī of Multān wrote letters to Sultān Shamsuddīn. Both the letters fell into the hands of Qubācha and he was so much disturbed that he had the qādī killed and the Shaikh called to his court. Shaikh Bahā'uddīn went there and fearlessly seated himself on the right of Qubācha as he used to do previously. Qubācha handed over the Shaikh's letter to him. The Shaikh read it and confirmed that the letter was written by him and that it was in his own handwriting. Qubācha asked him as to why he had written it. The Shaikh said that what he had written was true. He was free to do what he liked, but it should be known that he himself could do nothing as he had no power of his own. On hearing this Qubācha hesitated and signalled to serve food. The motive behind this was that, as the Shaikh was very particular in not eating food at anybody's house, he would not eat the food there also and Qubācha would seize this opportunity to do some harm to him. However, when the food was served and everyone present started eating, the Shaikh also started eating, invoking the name of Allāh. Qubācha noticed this and his anger subsided. He said nothing and



the Shaikh returned to his *khānqāh* safe and secure."

There was a problem that was troubling the mind of this humble servant of the Khwājah. It was submitted to him that day. The problem was as to which of the two *murīds* was spiritually superior — the one who was punctual in performing the five obligatory prayers and reciting some of the prescribed litanies while being whole-heartedly devoted to his love for his Shaikh with full and firm trust in him, or the other who was fully absorbed in acts of worship and devotion, recited countless hymns and praises of God and had also performed the *ḥajj*, but was deficient in his love for his Shaikh and weak in his trust in him? The Khwājah replied that the one who loved one's Shaikh and whose faith in him was firmly rooted, was superior as a single 'time' (*waqt*) of the devotee (of his Shaikh) was equal to all the 'times' of the other. The former's superiority was due to his firm faith (in his Shaikh). ❦

This was followed by his observation that there were some people who believed in the superiority of *awliyā'* (Pl. of *walī*) to *anbiyā'* (pl. of *nabī*). The reason for this belief of theirs was that most of the time, *anbiyā'* were engaged with the affairs of the people. But that was a false belief as, in spite of their being mostly engaged with people, the 'time' (*waqt*) which they spent in their communion with God, was much more spiritually eminent and nobler than all the 'times' of *awliyā'*.

In conformity with the occasion the Khwājah narrated the anecdote: "There was a man of piety and devotion among Banī Israel. (Children of Israel). He had spent seventy years of his life in prayer and devotion to God. After seventy years he had a desire which he wanted to be fulfilled by God. He prayed and stated his need. But it remained unfulfilled. Then, he retired to a secluded place and started admonishing his 'lower self' (*nafs*) saying 'O my 'lower self', thou hast been engaged in complete devotion and worship of God for the last seventy years, but there must have been some deficiency in thy sincerity. Hadst thou been really sincere in

Thy worship of God, this need of mine would have been fulfilled'. While the man was busy in contending with his 'lower self', the prophet of those days received the divine command to tell the pious man that one moment of his contention with his 'lower self' was nobler than his seventy-year devotion to God."

## MAJLIS 5

*Tuesday, the seventeenth of Rabī' al-Awwal, AH 714*

I had the honour of kissing his hands. One of those who were present, asked as to what the 'urs meant. The Khwājah replied that it meant wedding or celebrating a wedding-feast, adding that it also meant camping of a caravan during the night.

Then, he spoke on the subject of the piety and sincerity of *mashā'ikh* and of their guarding the secrets of their hearts and seeking God. Concerning this he related: "Once Shaikh Najībuddīn Mutawakkil (God's mercy be upon him) said to Shaikh-ul-Islām Farīduddīn (May his soul be hallowed): 'People say that after each prayer you call out 'O the Sustainer ( يَا رَبُّ ), and in response you hear: لِيَبِّكَ (Here I am for you, O, My servant).' The Shaikh-ul-Islām replied in the negative and added that false rumours might (some day) gain currency as their being true. Shaikh Najībuddīn further inquired if it was true, as the people said, that Ḥaḍrat Khidr (Peace be upon him) used to visit him. Again the reply was in the negative. Then, Shaikh Najībuddīn told him that people generally believed that men of the Invisible used to come and see him. This he did not contradict and simply observed that he (Najībuddīn) himself could be one of the *abdāl*."

This caused the Khwājah say a few words about the saintliness of Shaikh Farīduddīn (May God illuminate his grave) and that of his pious mother (God's mercy be upon her). He observed that the parents' qualities did strongly

influence the (moral and spiritual) growth of their children, and said: "The Great Shaikh's mother was a saintly person of distinct merits. One night it so happened that a thief entered her house. All were asleep except her who was engaged in her devotional prayers. As soon as the thief entered the house, he became blind and could not manage to go out. He called out that if there was a man in the house, he was my father and brother, and if there was a lady, she was my mother and sister; whoever was there, he was convinced that it was his or her (spiritual) greatness that had turned him blind; he would beseech him or her to pray that he could see, and he, on his part, was repenting and making a vow that he would never again, in the rest of his life, indulge in theft. The Shaikh's mother prayed for him. He could see again and left the house. In the morning the Shaikh's mother did not tell anybody what had happened last night. Soon people saw a man with a pot of *jughrāt* (yoghurt) on his head and members of his family following him. They asked him as to who he was. He replied that last night he had entered a house with the intention of committing theft, where a saintly lady was awake and he, because of her (spiritual) grandeur, had turned blind till she had prayed for him and he was, once again, able to see. He further said that he had made a vow that he would never again indulge in theft. He was, therefore, there along with the members of his family to embrace Islam and repent to God sincerely and with a firm vow that he would never commit theft. Thus, it was just because of the blessed piety of that lady that all of them had embraced Islam and abjured thievery for good. All praise to God, Lord of the Universe."

This was followed by another anecdote concerning the saintliness of the Shaikh's respected mother, which ran as follows: "When Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) settled at Ajodhan, he asked Shaikh Najībuddīn to bring their mother to Ajodhan. He went and took her with him on journey back to Ajodhan. On the way they halted at a place under a tree. Shaikh Najībuddīn went in search of

water, leaving his mother alone. On return he was surprised to find that she was not there. He looked for her far and near and made frantic efforts in all directions to see where she was but in vain. There was no trace of her. He was greatly disturbed and in distress and desperation returned to the great Shaikh and related the whole story. The Shaikh asked the people to prepare food and give it in alms as prescribed for such occasions. After some time when Shaikh Najibuddin happened to be in the vicinity of that place, it occurred to him that he should wander a while in the neighbourhood of the tree and try to find out if there was anything of his mother left behind. He did this and saw some bones of a human being scattered at a place. He said to himself that those pieces of bones must be his mother's. She might have been killed by a tiger or some other animal. He collected all the pieces of the bones in a small bag, repaired to Shaikh Fariduddin (May his soul be hallowed) and told him what had happened. The Shaikh asked him to show him the bag. The bag was brought in, but when opened not a single piece of bone was found in it." This part of the story moved the Khwajah (God remember him with His blessings) to tears and he remarked that the incident constituted a wonder of the world.

Then, the Khwajah spoke a while about men of the Invisible. He told us that in the beginning he had a desire to meet and talk to them, but ultimately he saw the futility of such a desire and thought that he should aspire for something more sound and sensible.

This led him to narrate the anecdote: "At Ush where Shaikh Qutbuddin Bakhtiār had lived earlier, there was a dilapidated mosque on the outskirts of the city, with a minaret known as seven minarets, although it was only one. The people there knew a prayer, also known as seven prayers, which, if invoked, above in the minaret, would result in the reciter being blessed with meeting Ḥadrat Khidr. They had also come to know about a two-rak'at supererogatory prayer which, if performed in that mosque, would enable such a person to see Ḥadrat Khidr. Once,

Shaikh Qutbuddin also wished to see Hadrat Khidr. He, therefore, in one of the nights of the month of Ramadān, visited the mosque, performed the two *rak'ats*, went upstairs in the minaret, invoked the prayer and came down looking around. But he did not see anybody. Disappointed, he came out of the mosque, and, at the first step outside, he saw a man standing, who asked Shaikh Qutbuddin as to what he was doing there in the night. The Shaikh replied that he had gone there to meet Hadrat Khidr. He had performed the two *rak'ats* and had recited the prayer, but had to return disappointed. The man told him that Khidr was just a wanderer and that what he would gain from meeting such a person. He also asked him if he wanted worldly riches or he had a debt to pay. The Shaikh responded in the negative. The man asked him as to why, then, he was looking for Khidr. He also said that in that city there was a man, at whose door Khidr had knocked twelve times and he was not allowed to see him. When they were thus engaged in conversation, they saw a man with a luminous face in a beautiful dress. He was received with great respects by the former who, advancing towards him, fell at his feet. Shaikh Qutbuddin (May his grave be fragrant) said that when the man went close to him, he looked towards the former and said, pointing out towards him (Shaikh Qutbuddin) that he did not have any debt to pay, nor did he have any desire to possess worldly riches, he had wished just to meet him (Khidr). Meanwhile, there was the call for prayer and, from all directions, *darweshes* and *ṣūfis* assembled in the mosque and *takbir* was called out. Then, one of them stepped forward, led the prayer and recited twelve *siparaks* in the *tarāwīḥ*. The Shaikh thought that it would have been better, if the *imām* had recited some more of the *Qur'ān*. However, after the prayer, all of them dispersed and took to different directions, and the Shaikh returned to his place. The following night he performed his ablutions a bit earlier, hurried to the mosque and remained there till the break of dawn, but not a single soul was visible there."

## MAJLIS 6

*Friday, the tenth of Jamādi al-Awwāl, AH 714*

I had the honour of kissing his hands. That day he talked about enduring patiently and abstaining from animosity, and observed: "There are two things — lower self (*nafs*) and heart (*qalb*). The former has acrimony, violence and discord in it while the latter, besides other virtues, has peace, acquiescence, benignity and kindness. If one behaves under the spell of *nafs*, the other's response should be from the side of *qalb*. This would result in the *nafs* being overpowered. But if anybody confronts *nafs* with *nafs*, there is no end to animosity and discord". Then, he recited the following couplet concerning the excellence of patience, forbearance and calmness:

زهر بادی چو کاهی گر بلری  
اگر کوی بکاهی هم نیرزی

If every wind makes you  
quiver like a straw,  
Thou art not worth a straw  
Even if Thou art a mount.

## MAJLIS 7

*Thursday, the fourteenth of Jamādi al-Ākhir, AH 714*

I had the honour of kissing his feet. Accepting *futūh* (فتوح) was the subject of conversation. I submitted that I had never expected anything from anybody, but if one was kind and gave something to me, without having any desire for that on my part, how should I behave? The Khwājah replied that I should accept that, and said: "Once the Prophet (Peace be upon him), offered something to 'Umar Khaṭṭāb (God be pleased with him), who submitted that as he had it already with him, it could be given to someone else who needed it, e.g., the People of the *Suffah* or others. The Prophet (Peace be upon him) observed that one should take what was

voluntarily given to one, eat it and give (a portion of it) in alms. All praise to God, Lord of the Universe."

### MAJLIS 8

*Saturday, the twenty-ninth of Rajab, AH 714*

I had the honour of kissing his feet. During the week I had received my salary which had remained unpaid for some time. The Khwājah (God remember him with His blessings) was already informed of my being employed and of the salary having been paid to me. Hence, when I presented myself at his feet, he said that being employed and performing the assigned duties honestly did have its impact.

After this, the Khwājah said: "Kabir, grandson of the Shaikh-Islām, started visiting Malik Nizāmuddīn Kotwal's house and gradually it became a matter of routine. This lasted till Nizāmuddīn felt annoyed and asked him not to visit his house in future. But he did not feel discouraged and continued his visits to Nizāmuddīn's house, who in the meantime had sent six gold *tan̄kas* to me, which I had not accepted and had returned. Nizāmuddīn gave them to Kabir." This he said and observed that service, of whatever kind it might be, was always beneficial and gainful.

Then, he related the following anecdote with reference to the payment of my salary though a bit belated. He said: "There was a religious person among Bani Israel who had spent a number of years in deep devotion to God. One day the prophet of the time received a revelation to convey the message to him as to why he was afflicting himself so much in his devotional prayers: God had created him just for punishment. When the devotee received the message, he stood up and started dancing. The messenger (the prophet) asked him as to why the message had led him to such a joyful ecstasy. The devotee said that at least He had remembered me and he, on his part, had succeeded in attracting His attention:

او سخن از کشتن من می کند من بهمیں خوش کہ سخن می کند

He talks of killing me;  
I am happy  
That, at least, he talks about me.

Then, he spoke on patience and made a reference to Shaikh-ul-Islām Farīduddīn (May his soul be hallowed), the quality of extraordinary patience that he had and the way it worked in his disarming the people used to doing mischief to others. This was followed by his remark that one who preferred to forbear was eventually the winner.

Then, I submitted that how he felt about the prayer, *عِبَادُ اللَّهِ رَحِمَكُمُ اللَّهُ* (O, Servants of God, help me; God will help you). What I did really mean was as to how it was that people sought assistance from one other than God. The Khwājah replied that people, even the holy saints, had invoked that prayer and that, therein, servants of God meant the sincere and pious Muslims. He also said that Shaikh Najībuddīn Mutawakkil, too, used to invoke the prayer.

This led him to say a few words about the saintliness of Shaikh Najībuddīn Mutawakkil. He said that he had not seen any other person like him in the city (of Dehli). He was, he added, so much absorbed in his devotion to God that he did not at all know what day or which month it was and at what prices grains and meat were being sold.

The Khwājah, with reference to the prayer (mentioned above) observed that it had been stated that, in order to achieve one's objective, one should also invoke *musabbī'āt-i-'ashr*.<sup>4</sup> I asked him as to whether those were to be invoked only at the appointed time. He said that in case of matters of grave importance, religious or mundane, those were also invoked at other times and, by grace of God, one's matters were satisfactorily settled.



**MAJLIS 9**

*Thursday, the fourth of Ramadān, AH 714*

I had the honour of kissing his feet. The subject of conversation was *tarāwīḥ* and the people who recited the whole of the *Qur'ān* in *tarāwīḥ*. The Khwājah said: "Once a *darwesh* visited the *khānqāh* of Shaikh Junaid Baghdadi (May his soul be hallowed). It was the night of the new moon of the holy month of Ramadān. The *darwesh* requested the Shaikh to be allowed to lead the *tarāwīḥ* prayer. The Shaikh acceded to his request. Each night he recited the whole of the *Qur'ān*. The Shaikh had a piece of bread and a jar of water sent each night to his cell. After thirty nights of *tarāwīḥ*, on the day of 'Īd, when the Shaikh saw the *darwesh* off, it was discovered that the thirty pieces of bread were lying untouched in the cell. The *darwesh* had consumed only the water.

Then, he said that Imām A'zam Abū Hanīfah Kūfi (God's mercy be upon him) used to complete the recitation of the whole of the *Qur'ān* in *tarāwīḥ* in the thirty nights of the holy month of Ramadān. Besides, he also recited 'One' full *Qur'ān* during the day and 'One' during the rest of the night. Thus, in all, he used to recite the whole of the *Qur'ān* sixty-one times (in the month of Ramadān).

**MAJLIS 10**

*Tuesday, the eleventh of Dhi'l-Hajjah, AH 714*

I went to the heaven-like majestic threshold of the *makhdūm* of the whole world to be benefited by the graciousness of his discourse and had the honour of kissing his feet. He looked towards me and said that last Friday it was 'Īd, and something in appreciation of the occasion might have been certainly written (by me). I submitted that four or five days before 'Īd it was *nawrōz* and I had composed a poem mentioning *nawrōz* and 'Īd together; and I recited it.

Suited to the occasion, the Khwājah narrated the anecdote: "Once Shams Dabīr<sup>5</sup> composed a long poem in praise of Shiakh-ul-Islām Farīduddīn (May his soul be hallowed) and sought his permission to recite it. The Shaikh conceded his request. Shams Dabīr stood up and recited the poem. After he had completed the recitation, the Shaikh asked him to resume his seat. When he sat down, he asked him to recite it again, and he did that accordingly. Then, the Shaikh started repeating each couplet as composed, appreciating and making suitable correction at some places. This made Shams Dabīr extremely happy." The Khwājah (God remember him with His blessings) then observed that *mashā'ikh* generally did not like listening to poetry, particularly that which was composed as their eulogy. But the Shaikh's greatness was remarkable as he not only listened to it, but also appreciated it. "However, after listening to (Shams Dabīr's poem) he asked him as to what he wanted. Shams replied that he was a poor man and his mother was old, whom he had to support. The Shaikh asked him to go and bring *shukrānah* (something to be distributed as a mark of thanks giving)." Here again the Khwājah remarked that whomsoever the Shaikh-ul-Islām asked to bring *shukrānah* he was sure to get his desire fulfilled. "Shams left and brought some *jitals*. *Jitals* during those days were *yagānī*.<sup>6</sup> He brought about fifty *jitals*. The Shaikh-ul-Islām asked him to distribute them among those who were present." The Khwājah said that he got four *dirams* (*jitals*). "Then, the Shaikh-ul-Islām recited the *fātiḥah*. This eventually resulted in a prelude to Shams' prosperity and he was appointed as the secretary (*dabīr*) of Sultān Ghayāthuddīn's son". But, the Khwājah observed that, in his better days when the Shaikh was no more, he did not have the grace to be of some service to his sons and other members of his house. Perhaps, he did not know the merits (of being grateful). Perhaps nobody told him about that.

This was followed by a reference to his (Shams') refined temperament and amiable disposition. I said that I was

related to him. The Khwājah (God remember him with His blessings) asked me if we had ever been together. I replied in the affirmative and said that in the year when Sultān Ghayāthuddīn had visited Lakhnawti,<sup>7</sup> we were together in the army, advancing by boat or on land. The Khwājah inquired if we were together in our spiritual observances also. I again affirmed that. Then, the Khwājah told us that Shams had studied *Lawā'ih* of Qāḍī Ḥamiduddīn Nāgaurī<sup>8</sup> at the feet of the great Shaikh (May his soul be hallowed). He also told us that once he, Shams Dabir and Shaikh Jamāluddīn Hānsawī were together while coming back from their visit to the great Shaikh till they reached a place from where two separate roads led to different directions. Shams Dabir wanted to go towards Sunam and they towards Sarsi. While bidding farewell, Shaikh Jamāluddīn looked towards him and recited: *اے یار قدیم راست می روی* (O old friend, take to the straight path). At that particular moment that line (of a poem) overwhelmed all of them (Shams Dabir, Shaikh Jamāluddīn Hānsawī and he himself) with a kind of spiritual rapture.

## MAJLIS 11

*Saturday, the twenty-ninth of Dhi'l-Hijjah, AH 714*

I had the honour of kissing his feet. That day I was anxious and a bit perplexed as I thought that someone had spoken ill of this poor creature in the presence of the *makhdūm*. However, when I had the happiness of being in his *majlis*, the first sentence that he uttered was that if, in the presence of a person, one spoke ill of someone, he, before whom one was speaking ill of another one, should have the understanding and discernment to discriminate between the right and the wrong of what was being said or to judge whether one had a motive behind one's speaking ill of an absent person. I was extremely happy when I heard those words (of the Khwājah), and submitted that the greatest support for the humble servants lay in the fact that the *makhdūm's* spiritual insight was the arbiter.

Then, the Khwājah spoke a while about the state of 'revelation' *kashf of awliyā* and their *karāmah*, and narrated the anecdote related to Shaikh Sa'duddīn Ḥamūyah<sup>9</sup> (God's mercy be upon him). He said: "Shaikh Sa'duddīn Ḥamūyah was a pious and saintly person, but the ruler of the city was not convinced of his piety. Once when he happened to pass by the Shaikh's *khānqāh*, he asked one of his retinue to go inside the *khānqāh* and bring that 'lad of a *ṣūfī* outside as he wanted to see him. The man went inside and delivered his message to the Shaikh who did not pay any attention to what was said to him and started praying. The messenger went outside and told the ruler what had happened inside. His anger subsided and he went straight to the Shaikh who, finding him inside, stood up, happily exchanged greetings with him and had him seated close to him. Nearby there was a garden. The Shaikh asked his attendant (*khādim*) to bring him a few apples, one of which the Shaikh cut into pieces and he and the ruler started eating. But there was a large one in the tray. The ruler thought that if the Shaikh was a man of piety and *karāmah*, he would offer it to him. As soon as the idea occurred to his mind, the Shaikh took that apple, looked towards him and said: 'Once, while travelling, I reached a town where, at its gate, I saw a juggler busy in performing tricks. The juggler had an ass with its eyes covered with a piece of cloth. He took out a ringlet, handed it over to one of the spectators and looking towards the crowd, said that his ass would find out the person who had the ringlet. Then, the ass took a round in the circle of the spectators with its eyes covered and reached each of them, smelling his odour till it reached the spectator who had the ringlet. There it stopped; the juggler reached him and got the ringlet from him'. After that, Shaikh Sa'duddīn Ḥamūyah said to the ruler that if a man claimed that anything said or done by him was just because of his *kashf* and *karāmah*, he would render himself to be an equal to the ass (of the juggler), and if he did not claim and did not perform any *karāmah*, he (the ruler) would be led to think that the man was not one of purity and piety. This he said and gave the apple to him."

This was followed by the story concerning the departure of Shaikh Sa'duddīn from this world and the saintliness of Shaikh Saifuddīn Bākhirzī<sup>10</sup> (God's mercy be upon both of them). The Khwājah said: "One night Shaikh Sa'duddīn Ḥamūyah saw a dream, in which he was commanded to go and see Saifuddīn Bākhirzī. When awake, he took the necessary provisions and started his journey towards the latter's place of residence, which was at a distance of three months' journey from his place. There at his place Shaikh Saifuddīn Bākhirzī had also been informed, in a dream, that Shaikh Sa'duddīn was being sent to him. However, when the distance of three days' journey was still to be covered to reach Shaikh Saifuddīn's place, Shaikh Sa'duddīn sent a message to him that as he had been journeying for about three months just to see him, he should at least take the trouble of three days' journey to receive him. When the message was delivered to Shaikh Saifuddīn, he said that it was useless as he was destined not to see him (Shaikh Saifuddīn)." Thereafter, the Khwājah told the audience that Shaikh Sa'duddīn passed away at the very place where he was and could not meet Saifuddīn Bākhirzī.

The Khwājah also narrated the anecdote: "Shaikh Bahā'uddīn Zakariyā (God's mercy be upon him) had a *murid* who had told him that one day Shaikh Bahā'uddīn went outside (his *khānqāh*) and said: *إنا لله وانا إليه راجعون* (To God we belong, and to Him is our return). On being asked as to what had happened, he replied that Shaikh Sa'duddīn had passed away at the very moment. After some time it was established that it had actually happened so and just on the same day." Then, the Khwājah (God remember him with His blessings) observed that Shaikh Sa'duddīn Ḥamūyah died first and then, after three years,<sup>11</sup> Shaikh Farīduddīn left the world (God's mercy be upon all of them).

## MAJLIS 12

*Thursday, the eleventh of Muḥarram, AH 715*

I had the honour of kissing his feet. The subject of the

discourse that day being what was purely mundane and worldly and what was not. The Khwājah observed that there could be a thing which was both apparently and actually mundane while there could be a thing which was not so. And again, there could be a thing which was actually mundane but apparently it was just the reverse and *vice versa*. Then, he explained the point in this manner: “whatever is more than what is sufficient for the sustenance of life is ‘worldly’; whatever, actually and apparently, is not ‘worldly’, is the sincere devotion to God; whatever is not ‘worldly’ in its appearance but actually it is so, is the devotional prayers observed with hypocrisy in order to achieve worldly gains; and whatever is apparently ‘worldly’ but actually is just the reverse, is doing what is due to one’s family with the intention of fulfilling the obligations one is called upon to do in this regard. This act, though it looks like a purely worldly affair, is in fact not a worldly act.”

### MAJLIS 13

*Saturday, the fifth of Ṣafar, AH 715*

I had the honour of kissing his feet. That day the Khwājah discoursed on the subject of *awrād* and invocative prayers. He asked me as to which of *awrād* I used to recite. I submitted that what he had told me in this regard was punctually observed by me; I recited the prescribed chapter of the *Qur’ān* five times a day after each (obligatory) *namāz* while after ‘*aṣr* prayer *Sūrah Nabā*<sup>12</sup> (the Great News) and other *sūrahs* as specified in the relevant Prophetic Traditions, were recited; further, twice a day I also recited *musabbīāt-i-‘aṣr* and repeated the following *kalimah* hundred times:

لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير

There is no god except Allāh, Who is One, Who has no partners; dominion belongs to Him alone,

all praise is due to Him alone; He alone has power over all things.

The Khwājah said that there were ten *tasbīhs* more, of which each should be said hundred times to make a total of one thousand; and if it was not possible to do so, each should be said ten times, thus making a total of one hundred. However, out of the ten *tasbīhs* as told by him, I remembered eight only, and those were:

١ - لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ

وَهُوَ حَيٌّ لَا يَمُوتُ ذُو الْجَلَالِ وَالْإِكْرَامِ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no god except Allāh, Who is One, Who has no partners; dominion belongs to Him alone, all praise is due to Him alone; He alone gives life and He alone causes death; He is the Ever-Living and He will never die, full of Majesty, Bounty and Honour; all good is in His hand alone and He has power over all things.

٢ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ

إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Glory to Allāh; all praise to Allāh; there is no god except Allāh; Allāh is Great; and the strength to shun evil and to do good deeds is only from Allāh, Most High, Supreme in Glory.

٣ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَلِيِّ الْعَظِيمِ وَ بِحَمْدِهِ

أَسْتَغْفِرُ اللَّهَ مِنْ كُلِّ ذَنْبٍ وَ أَتُوبُ إِلَيْهِ

Glory to Allāh; with all praise to Allāh, Most High, Supreme in Glory, I seek forgiveness of Allāh for every sin and I hereby repent and turn to Him.

۴ : اسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَسْأَلُهُ التَّوْبَةَ اسْتَغْفِرُ اللَّهَ

مِنْ كُلِّ ذَنْبٍ أَذْنَبْتُهُ عَمْدًا أَوْ خَطَأً سِرًّا أَوْ عَلَانِيَةً وَ أَتُوبُ إِلَيْهِ

I seek forgiveness of Allāh, except Whom there is no god; Who is the Ever-Living, the Ever-Lasting; and I do pray for turning to Him, penitent (and vowing to sin no more); I seek forgiveness of Allāh for every sin which I have committed writingly, or through error or ignorance, secretly or openly; I hereby repent and turn to Him.

۵ سُبْحَانَ اللَّهِ الْمَلِكِ الْقُدُّوسِ سُبُوْحٍ قُدُّوسٍ رَبَّنَا وَ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Glory to Allāh, the Sovereign, the Most High; He is full of the Greatest Glory and is Most High; He is our Lord and the Lord of the angels and the spirit.

۶ اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا رَادَّ لِمَا قَضَيْتَ

وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

O Allāh! There is no withholder of what Thou hast granted; and there is no giver of what Thou hast withheld; there is no restorer of what Thou hast decided: none, however great one might be, can confer benefits; (real) greatness flows from Thou.

۷ - اللَّهُمَّ اغْفِرْ لِيْ وَ لِوَالِدَيْ وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ

وَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ

O Allāh! Forgive me, my parents, all the believers and all the Muslims, living or dead.

۸ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَ بَارِكْ وَ سَلِّمْ

وَ صَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ

O Allāh! Exalt Muhammad and the progeny of



Muhammad. O Allāh! Bless Muhammad and peace be conferred upon him. O Allāh! Exalt all the prophets and Messengers.

And the remaining two that I did not exactly remember, were (more or less) like this:

اغُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ اَعُوذُ بِكَ مِنْ هَمَزَاتِ

الشَّيَاطِينِ وَاَعُوذُ بِكَ رَبَّ اِنْ يَدْمَسُرُوْنِ

I betake myself to Allāh, the Hearer, the Knower, for refuge from the accursed *Shaitān*; I betake myself to Thee for protection from the instigations of *Shaitāns*; O Allāh! I seek Thy protection from their presence.

بِسْمِ اللّٰهِ خَيْرُ الْاَسْمَاءِ بِسْمِ اللّٰهِ رَبِّ الْاَرْضِ وَالسَّمَاءِ بِسْمِ اللّٰهِ الَّذِي

لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَاءِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

In the name of Allāh, the best of all names; in the name of Allāh, the Lord of earth and heaven; in the name of Allāh, with whose name nothing on earth and in heaven can do any harm: He Who is the Hearer, the Knower.

Then, after prayer, the Khwājah said that on the day when Shaikh-ul-Islām Fariduḍḍin (May his soul be hallowed) taught him to observe the ten *tasbihs*, the circumstances were happy. The Shaikh-ul-Islām had said: "I have bequeathed a treasure to you. Be assiduous in reciting these excellent *tasbihs*."

## MAJLIS 14

Monday, the twenty-seventh of Safar, AH 715

I had the honour of kissing his feet. The subject of conversation was Love and Reason. The Khwājah observed that the two contradicted each other: the learned ('ulamā') were people of Reason while the *darweshes* were people of Love; Reason among the learned had a predominant position *vis-a-vis* Love which was just the reverse in case of the *darweshes*; but the prophets had both of them in equal proportion. After the remarks he recited the following verse in regard to the overpowering quality of Love:

عقل را با عشق کاری نیست زودش پنبه کن

تاچه خواهی کرد آن اشتر دل جوله را

Love

Intellect cannot hold.

Beat it out, quick;

What shall you do

With this deceitful weaver's web?

Suited to the occasion, the Khwājah said that there lived in Multan a man known as 'Ali Khokhri, who never reposed confidence in a person devoid of feelings of love and grief even if he was a man of devotion and righteousness, and that he used to say that such and such person was just nothing as he was lacking in pangs of *ishk*. The Khwājah remarked that as the man's pronunciation of words was defective, he pronounced 'ishq (عشق : Love) as *ishk* (اشك). In this connection he referred to Yaḥyā Ma'adh Rāzī<sup>13</sup> (God's mercy be upon him) who had once observed that even a little love was more praiseworthy than the devotion of all men and *jins*. In conformity with this he said that Shaikh-ul-Islām Fariduddin (May his soul be hallowed) repeatedly said to a person that God the Almighty might bless him with pangs of grief. He, however, on his part, felt perplexed as to what kind of blessing it was. The Khwājah confessed: "it is now

that he himself is able to understand and appreciate the value of that blessing."

This was followed by the story which the Khwājah narrated about Shaikh Jalāluddīn Tabrizī (God's mercy be upon him). He said: "One day when at Badaun where he (Shaikh Tabrizī) had been on a visit, he was sitting at the vestibule of the house he was staying in, he saw a vendor of curd with a wine-jar, full of curd, on his head pass by the house. The vendor was from the ravines near Badaun, known as Katheir, which were the habitat of quite a good number of highway-robbers, and he was one of them. As soon as he caught sight of Shaikh Jalāluddīn's blessed face, his inner 'self' felt a change; and when he fixed his gaze at the Shaikh's face, he said to himself that in the *dīn* of Muḥammad (Peace be upon him) there are people like him (the Shaikh) also. He at once embraced Islam and was named as 'Alī by the Shaikh. After that he went to his place and brought one hundred thousand *jitals* which he placed them at the Shaikh's feet, who accepted them but asked him to keep the money with him and spend them on occasions indicated by him. After a short while the Shaikh started distributing the money among people in the manner that he asked 'Alī to give someone one hundred *dirams*, someone fifty *dirams* and yet another someone more or less than that, and so on and so forth; and the minimum that he gave a person was five *jitals*; in no case less than that. Thus, there came a day when all the money but one *diram* had been spent. 'Alī thought that the Shaikh did not give a person less than five *jitals* and he was left with only one *diram*, and that what he would do if the Shaikh asked him to give someone more than that. Absorbed in his thoughts he saw a man asking the Shaikh for something, who turned towards him and asked him to give the man the remaining one *diram*."

Concerning the virtues of Shaikh Jalāluddīn (God's mercy be upon him) the Khwājah told the audience that when he left Badaun for Lakhnawti, 'Alī also followed him. The Shaikh asked him to stay back, but he said that he

knew him only, and that there was none to whom he could return. After they had gone a little further, 'Ali was again asked to stay back in Badaun and again he replied that he (the Shaikh) was his *makhdūm* and *pīr* and that without him what he would do there. The Shaikh asked him to stay at Badaun as the whole city was placed under his protection.

The Khwājah also spoke a while about such devouts who were excessively absorbed in their devotional practices but their inner 'self' did not correspond with their outward devotion. He observed that there were four kinds of people: (1) Those whose outward affairs appeared bright, but inwardly they were poor and desolate; (2) those whose affairs were just the reverse of that; (3) those who were, outwardly as well as inwardly, of evil disposition; and (4) those who were blessed, externally as well as internally with spiritual qualities. To the first category belonged the devouts who, though engaged in excessive devotion, had their hearts attached to worldly concerns. The second category consisted to those whose inner 'self' was spiritually illuminated but whose outward circumstances were poor and shabby. Such people were the *majānīn* (مجنون : *majdhūb*) who, having renounced all worldly concerns, had given themselves entirely to sincere piety and were constantly absorbed in contemplation of God. Then, there were *mashā'ikh* whose inner as well as outward circumstances were bright and blessed while there were commoners, both internally and externally, poor, broken and afflicted.

### MAJLIS 15

*Thursday, the twenty-second of Rabi' al-Awwal, AH 715*

I had the honour of kissing his feet. The Khwājah observed that one, whatever guise one might be in, should come forward in the way of God, and that it was hoped that such a one would die with sincere faith (in one's heart). Elaborating the point he further said: "Once a *darwesh*

caught sight of the daughter of a king, who also developed a liking for him and consequently both of them fell in love with each other. The princess sent a message to the *darwesh* that as he was a *darwesh*, it seemed almost impossible that he would ever be able to meet her; there was, however, a way which, if taken recourse to by him, could enable her to see him, and it was this: That he should feign to be a man of piety, take a mosque as his abode and engage himself in prayers and other devotional observances till he was widely known for his spiritual attainments. After that she would be able to persuade her father to give her permission to see him for blessings (which he would readily grant). The *darwesh* acted accordingly and engaged himself in prayers in a secluded corner of a mosque. But, gradually, he developed a real zest for prayers and devotion and his heart felt itself totally drawn towards God. People started talking about his piety and spiritual virtues. The princess was permitted by her father to see him, and she went to the mosque. She found the *darwesh* unmoved and quite indifferent towards her in spite of her beauty that had not waned in the least. She asked him as to whether she herself had not taught him the stratagem, and as to what had happened that he was so indifferent to her. She repeated the questions again and again, but the reply of the *darwesh* was one and the same, i.e., who she was; he did not know her, nor did he recognise her. That way he remained indifferent to her and wholly engaged in remembering God." The Khwājah was moved to tears at this stage of the anecdote and remarked that when one had developed such a 'taste' (*dhawq*) for devotion how one could feel attracted towards anything else.

In continuation of this the Khwājah related the story of Shaikh 'Abdullāh Mubārak. He said: "In the days of his youth Shaikh 'Abdullāh had an affair with a woman. One night he went to her house, stood close to a wall, in which there opened a window. The woman leaning outside through it and looking below, started talking to him, both of them remained engaged in an intimate conversation throughout

the night till there was the call for morning (*fajr*) prayer. 'Abdullāh thought that it was the call for night ('*ishā'*) prayer, but when he saw around, he found the morning already dawned. In the meantime he heard a hidden voice which said: 'O 'Abdullāh! You have been awake from the beginning of the night till its end just for your love for a woman. Have you ever spent a single night like this in devotion to God?' 'Abdullāh, when heard this, repented, gave up the affair, returned to God with total surrender and wholeheartedly engaged himself in remembering Him." The Khwājah observed that that was how he ('Abdullāh) had returned to God. Meanwhile, food was served. A man came, said *salām* and joined us. On this, the Khwājah (God remember him with His blessings) narrated the anecdote: "Once when Shaikh Abul-Qāsim Naṣrābādī<sup>14</sup> who was the *pir* of Abu Sa'īd Abul-Khair (God's mercy be upon all of them), was taking his meal along with his friends, Imām al-Haramain<sup>15</sup> who had been the teacher of Imām Muhammad Ghazali,<sup>16</sup> came in and offered his *salām*. Shaikh Abul-Qāsim and his friends did not take any notice of him. The meal over, Imām al-Haramain said that how was it that when he had come in and offered *salām*, none of them had responded. Shaikh Abul-Qāsim said that the etiquette was that if one happened to come in a gathering engaged in eating food, one should not offer *salām*; one should come in quietly and be seated, and when the people had finished and were to wash their hands, should stand up and say *salām*. The Imām al-Haramain asked him as to whether his remark was based on reason or did it have its basis in tradition. Abul-Qāsim replied that it was just rational, for the food that was eaten was meant to keep the body and soul together so as to enable one to devote oneself to the worship of God; thus, if one took one's food with that intention, one was to be taken as if one was actually engaged in an act of worship and devotion; and that way how it was possible for one to say '*alaik* (عَلَيْكَ : *salām* in return) when one was engaged in his act of devotion."

One of those present asked the Khwājah as to what

would be the recompense in the life hereafter of a Hindu who recited the *kalimah*, remembered God in His Pristine Unity and the Prophet with his prophethood, but observed complete silence in the presence of the Muslims. The Khwājah (God remember him with His blessings) said that it all depended upon the nature of his affair with God; if He wished, He would forgive him; if He wished, He would punish him. Then he observed that some of the Hindus, though convinced of the truth of Islam, were not prepared to declare that they were Muslims.

This led the Khwājah to mention the *ḥadīth* related to Abū Ṭālib. He said that during his last illness the Prophet (Peace be upon him) went to see him and said to him: "Confess, at least once, speaking out or by saying quietly with sincere faith in the heart of your hearts, that you believe in the unity of God, so as to enable me to testify before God that you were a believer." But in spite of the Prophet's repeated persuasion, he remained unmoved and ultimately died as a non-believer. Amīr-ul-Mu'minin 'Alī (God be pleased with him) conveyed the news of his demise to the Prophet by saying that his (the Prophet's) uncle had died (as one of those who had gone astray). The Prophet (Peace be upon him), advised the people to wash his dead body, wrap it in a shroud (*kafan*), dig a grave without a *lahd* and put it in the grave straight from the above. This was just to ensure that the general Islamic practice was not followed.

## MAJLIS 16

*Monday, the ninth of Jamādi al-Awwal, AH 715*

I had the honour of kissing his feet. The Khwājah spoke about people used to highhandedness in collecting *kharāj*, *jizyah* and agricultural tax, and narrated the anecdote: "Sometimes ago there was a village in the vicinity of Lahāur in which a *darwesh* had settled and earned his livelihood by cultivating a piece of land. No one had ever demanded

anything from him till a *Kotwal* took charge of the village. He started demanding the due share of the produce from the *darwesh*, saying that he had been cultivating the land for all those years, keeping all the produce to himself without giving a portion of it due to the government; he should, therefore, either pay *jizyah*<sup>17</sup> for the past years or perform an act of *karāmah*. The *darwesh* asked him as to what he meant by *karāmah*, for he was just a wretched person. The *Kotwal* was determined. He insisted upon either his paying all that was due from him concerning the past years or showing a *karāmah*, otherwise he would not spare him. Perplexed and in a fix, the *darwesh* reflected for a while and asked the *Kotwal* what *karāmah* he wished him to perform. There was a river flowing close to the village. The *Kotwal* asked the *darwesh* to walk on the surface of the river and cross it that way if he really possessed power to perform a miraculous deed. The *darwesh* set his foot on the water and crossed the river in the manner as one walked on the ground. But in order to return he asked for a boat. People asked him as to why he did not want to come back in the manner as he had gone over there. He replied that he could not do that again, for he feared that his carnal 'self' might feel inflated and be deluded to think that it had become 'something' great."

Then, the *Khwājah* spoke a while on the subject of feeding others, showing consideration to the different circumstances of the guests and attending on them with all that was available. In this respect he quoted the *hadīth*:

مَنْ زَارَ حَيًّا وَ لَمْ يَذُقْ مِنْهُ شَيْئًا فَكَأَنَّمَا زَارَ مَيِّتًا

If one visited a man and was not offered by him anything to eat, one had in fact visited a dead body.

This led the *Khwājah* to refer to Shaikh Bahā'uddīn Zakariyā (God's mercy be upon him) and said that he did not



follow the rule of conduct contained in that *ḥadīth*; people used to meet him and leave and no eatables were offered to them. He was, however, once reminded of the *ḥadīth*, and was asked why he did not act accordingly. The Shaikh replied that people did not know the meaning of the *ḥadīth*; there were two kinds of people — the commoners and the select ones; he had nothing to do with the commoners, but when the select ones visited him he talked to them about God, the Prophet, the mystic path and other similar things and they were benefited by that.

The Khwājah (God remember him with His blessings) added that when the Companions of the Prophet went to see him, they did eat something before they left; they left after they had eaten, at least, a piece of bread or a date or any other thing.

This was followed by his mentioning the practice that Shaikh Badruddīn Ghaznavī (God's mercy be upon him) observed that when he had nothing to offer to his visitors, he asked his attendants to at least offer them some water.

Herein, a story concerning Shaikh Bahā'uddīn Zakariyā (God's mercy be upon him) was narrated. The Khwājah said: 'There was a man called 'Abdullāh Rūmī. He went to Shaikh Bahā'uddīn and told him that once he had been to Shaikh Shihābuddīn (May his soul be hallowed) and had sung *samā'*. Shaikh Bahā'uddīn said that Zakariyā would also hear *samā'* if Shaikh Shihābuddīn had done that. Then, he asked 'Abdullāh to stay till it was night. At night he asked one of his attendants to take 'Abdullāh, and also a friend of his to a *ḥujrah* and see that there were only the two in it. Thus, the two were lodged in the *ḥujrah*. After '*ishā'* (night prayer) and after he had finished the usual *awrād*, the Shaikh entered the *ḥujrah* alone. The Shaikh sat down, was absorbed for some time in *awrād* and recited a half of a *sipārah*. Then, he bolted the door of the *ḥujrah*, and asked him to sing something. He started the *samā'*. Soon he realized that there was some movement in the body of the

Shaikh who stood up and put off the lamp. Now the *hujrah* was dark. The *samā'* continued; he could only feel that the Shaikh was in a whirling movement, and could only see the skirt (of his garment) when he came close to him. But, as the *hujrah* was dark, he was not sure whether the movement corresponded with the beats (*darb*). At the end of the *samā'* the Shaikh opened the door and repaired to his place, leaving him there in the *hujrah* along with his friend without food or drink till the night was over. In the morning came an attendant with a fine garment and twenty *tan̄kas* which he handed over to him and said that he had brought those things at the behest of the Shaikh and that he should take them and go away."

Having narrated this, the Khwājah (God remember him with His blessings) said: "The same 'Abdullāh visited Shaikh-ul-Islām Farīduddīn (May his soul be hallowed), and told him the whole story. After some time 'Abdullāh thought of visiting Multan once again, went to the Shaikh-ul-Islām and asked him that, as he was planning to visit Multan and the route was not safe, he should be kind to pray for his safe journey to Multan. The Shaikh said that the area up to such and such a village wherein there was a pond, and which was at a distance of so many miles from that place, was under his control; he ('Abdullāh) would reach up to that village safe and sound. Beyond that up to Multan the whole area was under Shaikh Bahā'uddīn's charge. Then 'Abdullāh said: 'I listened to the Shaikh and started my journey. When I reached close to the pond in that village, I was told that highway robbers had established themselves on the pond and were lying in wait for travellers. I remembered what the Shaikh had told me, and proceeded further without any fear in my heart. God the Most High had put those robbers off the road and they had lost the way. I reached the pond safe, where I performed ablutions and offered a two-*rak'at* prayer. Then, I thought of Shaikh Bahā'uddīn and addressed myself to him, saying that I had covered the distance in control of Shaikh Farīduddīn in complete safety and that thenceforward up to Multan he was in charge of the area and thus

the matter lay with him. I said this and started towards Multan where, experiencing no harm on the way, I reached safely. When I presented myself before Shaikh Baha'uddin, I was clad in *gūlīm*. He was annoyed when he saw me in that garment and asked me as to what I had put on; it was a satanic dress. He made several remarks like that and I felt extremely nervous and was ashamed. I said what was wrong if I had put on a *gūlīm*; there were people who had hoarded gold and silver and possessed all sorts of worldly goods of ease and comfort, but I never reproached them for any of those things. When the Shaikh realized that I was losing temper, he looked towards me and said why I was talking so much; I should remember the time when I was on the pond; what wrong Zakariyā had done to me? "

### MAJLIS 17

*Wednesday, the sixteenth of Jamādi al-Ākhir, AH 715*

I had the honour of kissing his feet. The conversation related to the subject of anger and carnal desire. The Khwājah observed that as the carnal desire in inopportune moments was unlawful and forbidden, anger was also unlawful and forbidden; further, if a man got enraged at another man whose response was but forbearance and patience, beauty and grace (of conduct) would be attributed to the latter, and not to the former. The Khwājah also spoke about how and when one should admonish others and remarked that if a person was led to admonish someone, he should not do that publicly, as that would amount to disgracing one. Admonition should always be done in privacy, and not publicly.

Then, he narrated the anecdote: "Once Qāḍī Abū Yusuf<sup>18</sup> (God's mercy be upon him) was giving lessons to his friends and students and they were engaged in taking notes. He had a simple cap on his head, which was black and *nāshizah* instead of white and *lāṭiyah*.<sup>19</sup> In the meantime a man came in and asked him if the Prophet (Peace be upon him) ever

had a cap like that on his head. Abū Yusuf replied in the affirmative. The man again asked him if it was white or black, *lāṭiyah* or *nāshizah*. Abū Yusuf replied that it was white and *lāṭiyah*. The man reacted that he (Abū Yusuf) had covered his head with a black and *nāshizah* type cap and that way he had acted against the *sunnah* of the Prophet concerning the two things; hence, how could he dare dictate his lessons in *ḥadīth*? Qāḍī Abū Yusuf felt hurt and said to the man that what he had said was either for the sake of speaking the plain truth or just for hurting him. Had he said that for the sake of truth, there would be no reward for that as he had said that publicly; and if that was said just to hurt him, then he had nothing to say except 'woe to thee, woe to thee and woe to thee'."

### MAJLIS 18

*Wednesday, the seventh of Rajab, AH 715*

I had the honour of kissing his feet. The Khwājah observed: "There are three kinds of *tawbah*, one for the present, one for the past and one for the future. The *tawbah* for the present is that one should feel repentant for the sins committed; that of the past is reconciliation with enemies; if one had usurped ten *dirams* from one and said '*tawbah, tawbah*', meaning that he was repending over that unlawful act of his, that would not be construed as a (real) *tawbah*. The (real) *tawbah* would mean that one should return the ten *dirams* and make the concerned one happy; if one had spoken ill of a person one should go to him, express one's regrets, apologize and see that he was pleased; and if the person, of whom one had spoken ill was dead, one should speak well of him as much as one had spoken ill of him when he was alive; one should always remember him with probity; if one had killed a person who had no kith and kin, what should one do? One should free a slave and that would mean as if one was bringing a dead body to life; and if one had committed adultery with someone else's wife or with someone's slave-girl, owned or purchased, what should one

do? Nothing has been suggested as to whether one should go and apologize to the husband. There was only one way out, and that was that one should repent and return to God for His forgiveness." Appropriate to the moral, the Khwājah observed that if a *drunkard* repented and gave up drinking, what should he do? He said that he should offer, as a penance, delicious *sherbat* and fresh and cold water to people. The Khwājah, by making this observation, intended to emphasise the moral that if one really wished to return to God, one had to express one's sincere repentance for all the sins and acts of disobedience committed. "As for the *tawbah* of the future", the Khwājah observed, "it meant that one should make a vow that one would never again commit the sins as done in the past".

Conforming to this discourse, the Khwājah related his own story. He said: "When I laid myself at the feet of Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) and expressed my feelings of penitence he said it repeatedly that enemies and adversaries had to be pleased at all cost; he was so much emphatic on the subject of seeking the pleasure and satisfaction of all those who had a claim on anyone that I was instantly reminded that I had to pay twenty *jitals* to a man and return a book that I had borrowed from someone, and I had lost it. As the Shaikh had access to the world of secrets, and I took it upon myself that now when I returned to Dehli, I would meet the two persons and try to satisfy them. The man whom I had to pay twenty *jitals*, was a dealer in cloth, and I had bought some cloth from him. But, as during those days I earned very little, I could not manage to save twenty *jitals* at a time and pay the sum to him. However, one day when I had ten *jitals*, I went to the cloth-dealer's house and called him out. I said to him that I had to pay him twenty *jitals*; and as it was not possible for me to pay the whole amount, I would like him to accept the ten *jitals* that I had; the remaining ten *jitals* would be paid soon, *inshā' Allāh*. The man listened to me and remarked that, perhaps, I had recently visited the Shaikh. He accepted the ten *jitals* and said that the remaining ten he

would wish me to keep as a gift. Thereafter, I went to see the man from whom I had borrowed the book. I met him and he asked me who I was. I humbly replied that I had borrowed a book from him, which I had lost and that I would soon manage to get a copy of that scribed, similar to his own copy, and hand it over to him. When the man heard me say all that, he observed that was just because of the blessed place where I had been. Then, he said that he would wish me to accept the book as his gift.”

Concerning *tawbah*, the Khwājah also spoke of the morals that when one indulged in sins, it meant that one, with his face towards sins had his back turned against God. But when one had repented and returned to God, one should have his back turned against sins and his face towards God. This was further elaborated by him by saying that the penitent should develop a genuine and absolute penchant for devotion; and if he once again turned to sinfulness (God protect us from that), he was one of those who did not find any zest in devotion.

The Khwājah also spoke of the virtue of expending on others; and said: “Amir-ul-Mu’minin ‘Alī (God be pleased with him) had once remarked that expending one *diram* on friends was more rewarding than giving ten *dirams* to beggars; likewise expending ten *dirams* on friends was better than giving a hundred *dirams* to beggars; and if one expended a hundred *dirams* in one’s friends, one would be deemed to have freed a slave. God knows better.”

## MAJLIS 19

*Wednesday, the twenty-seventh of Sha‘bān, AH 715*

I had the honour of kissing his feet. That day the Khwājah started his discourse about good and bad people and observed that the period of time they lived in was such that if no evil was ascribed to a person, that person could be considered as virtuous. He also observed that if one did not detract and slander people and never spoke ill of others, one

would be taken as a good person, even though one was bad. Thereafter, he recited the following couplet:

گر با عیب و عیب نہ جوئی نیکی  
و ربد باشی و بد نگوی نیکی

Though vicious, you are virtuous,  
If you do not indulge in finding faults.  
And, though bad, you are good  
If you do not speak ill of others.

Then, he said that if one was bad and was used to speaking ill of people, where would the evil end? Meanwhile he looked towards me and inquired if I lived in the cantonment area. I replied in the affirmative. He observed that there in the city there was no comfort, and in fact there had never been any. Thereat he narrated his own story: "In the beginning I also did not wish to stay in this city. During those days I was memorizing the *Qur'ān*. One day I happened to be at the water tank known as *Haud Qatlagh Khān* and there I saw a *darwesh* absorbed in the contemplation of God. I went close to him and asked him if he lived in the city. He replied in the affirmative. I inquired if he lived in the city of his own free will; to this, he gave a negative reply. The *darwesh* told me that once he happened to meet a *darwesh* outside the Kamal Gate on the bank of the canal, where there was an enclosure at a mound close to the said gate, where martyrs were buried. That *darwesh* told him that if he wanted to protect his faith, he should leave the city. He, therefore, at once thought of leaving the city for good, but for various reasons he was unable to do that and it was then for twenty-five years that he had been living there, even though he still wished to leave the place."

"I heard this", the *Khwājah* continued, "and decided that I would not stay in this city. Often it occurred to my mind that I should leave. I also thought of going to Patiali where, during those days, the *turk*, i.e., Amir Khusrau (May God protect him) was staying. Then, I wanted to go to Basnala

which was a clean and beautiful village, and I left for Basnala. I stayed there for three days, each day as a guest of someone, and I could not manage to get a house either on rent or through mortgage or sale. On my return from Basnala I once happened to be in the vicinity of Haud Rānī with the idea of quitting the city of Dehli still in my mind. The time was pleasant and there, in a garden known as the garden of Jasrat, I prayed to God the Almighty, and in the heart of my heart spoke to Him, saying: 'O God! I want to go away from this city, but I do not want to go to a place of my choice. I would prefer to reside at a place of Thy choice.' In the midst of this silent and fervent prayer of mine I heard a voice indicating Ghayāthpur.<sup>20</sup> I had never been to Ghayāthpur, nor did I know where it was. I rushed to a friend of mine known as Nishāpurī. I went to his house and was told that he had gone to Ghayāthpur. I said to myself that it must be the same Ghayāthpur. I repaired to Ghayāthpur which was not, during those days, so prosperous and peopled and looked as a deserted and desolate village. I, however, came to this place (Gayāthpur) and settled here. After some time when Kaiqubād<sup>21</sup> settled at Kilokhri, the place turned into a crowded township with houses of maliks, amirs and others and because of considerable traffic at all time. I counselled myself that I should leave this place, and I remained occupied with this thought till I was told that a pious man who had been my teacher,<sup>22</sup> had died in the city of Dehli. I decided to go out of Ghayāthpur and visit his grave the next day on the *siwum* ceremony of his passing away, and then leave the place for good, but the same day a handsome but lean and weak young man came in to join us in the *zuhr* (afternoon) prayer. God knows best who he was, a man from the Invisible world or somebody else! However, the first thing that he said to me was:

آن روز که مه شدی نمی دانستی      کنگشت نمائی عالی خواهی شد  
 امروز که زلفت دل خلقتی برود      در گوشه نشستنت نمی دارد سود



The day you had become moon,  
 Did you not know  
 That people's fingers would be raised towards you?  
 Today when your curling lock  
 has captivated the hearts of men,  
 It wouldn't do any good  
 If you decided to retire to a quiet corner."

The Khwājah (God remember him with His blessings) further said: "He had also told me a few things more, which I had noted somewhere. On the whole, what he meant to say was that, in the first instance, one should see that one was not known to the world; but once a person had become known, he should live such a life as would save him from feeling ashamed before the Prophet (Peace be upon him) on the Day of Judgement. He also remarked that there was no virtue and courage in keeping oneself away from people, retiring to an isolated place and contemplating God; virtue, excellence and courage lay in one's remaining absorbed in the contemplation of God even in the midst of people." Then, the Khwājah (God remember him with His blessings) concluded: "When he had finished what he wished to convey to me, I offered him some food but he abstained from eating. However, when, in the heart of my heart, I decided to stay permanently at the place (Ghayāthpur), only then the young man took some food and went away; I never saw him again."

## MAJLIS 20

*Monday, the tenth of Ramaḍān, AH 715*

I had the honour of kissing his feet. The eminence of *Sūrah-i-Ikhlāṣ* was the subject of discourse. The Khwājah observed that the Prophet (Peace be upon him) had once observed that the *Sūrah-i-Ikhlāṣ* (Purity of Faith) formed one-third of the whole *Qur'ān*. Then, he said that the significance of reciting *Sūrah-i-Ikhlāṣ* thrice after one had

completed the recitation of the whole *Qur'ān*, was that if there had been any error in the course of the recitation, one should recite *Sūrah-i-Ikhlās* thrice so as to rectify the error, if any, in the recitation.

Thereafter, the Khwājah asked how it was that after having completed the recitation of the whole *Qur'ān*, people recited the *Sūrah-i-Fātiḥah* (the Opening Chapter)<sup>23</sup> and some verses from *Sūrah-i-Baqarah* (the Heifer).<sup>24</sup> And he explained this by saying: "The Prophet (Peace be upon him) was asked as to who was the best among men. His reply was *الْحَالِ الْمُرْتَحِلِ*, meaning that *al-ḥāl* ( *الْحَالِ* ) was the person who stopped at a place (during the course of his journey) while *al-murtaḥil* ( *الْمُرْتَحِلِ* ) was he who had continued (his journey). The point is that one who recites the *Qur'ān* and completes the whole of it, one is said to have reached a halting place, but when one starts reciting the *Qur'ān* again, one is said to have continued (his journey). Thus, the best person is he who starts the recitation of the *Qur'ān* immediately after having completed it. The Prophet has called such a person as *الْحَالِ الْمُرْتَحِلِ*."

Then, the Khwājah talked for a while about the justifiability of the funeral prayer in absentia and observed that it was permissible; the Prophet (Peace be upon him) had done that for Najāshī who had died and was buried in his country away from the place where the Prophet lived; Imām Shāfi'ī held it lawful; and even if only a limb of the dead, e.g., a hand, a leg or a finger was there, funeral prayer could be offered over it.

Regarding the funeral prayer, the Khwājah told us the story of Shaikh Jalāluddīn Tabrizī (May his soul be hallowed) whom Najmuddīn Ṣughrā, the then Shaikh-ul-Islām of Dehli, had managed to have turned out of Dehli and sent as an exile towards Hindustan<sup>25</sup> because of a sharp difference that had grown between the two. Under these circumstances, Shaikh Jalāluddīn reached Badaun and stayed there. One day when he was resting on the bank of the river Soth, he suddenly stood up, made his ablutions

afresh and asked the people around to assemble and offer the funeral prayer for the Shaikh-ul-Islām of Dehli, who had just died; and what Shaikh Jalāluddīn (God's bountiful mercy be upon him) had said, turned out to be a fact. After the prayer he looked towards those present and remarked that if the Shaikh-ul-Islām of Dehli could manage to have him turned out of the city (of Dehli), his Shaikh had him turned out of the world.

Then, the Khwājah told us something about those who were in a state of amazement at the grandeur of the divine attributes, and were so absorbed in their contemplation of God that they were entirely unaware of any being. One of the present said that once he arrived at a place where he saw seven or eight persons in a continued state of amazement with their eyes fixed towards heaven, but when it was time for prayer, they offered the prayer and returned again to the same state of amazement. The Khwājah (God remember him with His blessings) observed: "Yes, the prophets are immune from sins and 'awliyā' are the protected ones; what you have said is correct. Though all the time lost in amazement, they never neglected their prayers."

Concerning this, the Khwājah told the story of Shaikh-ul-Islām Qutbuddīn Bakhtiār (May his soul be hallowed). He said: "He, too, had remained in a state of amazement continuously for four days at the time of his departure from this world; and it happened like this: There was *samā'* in the *khānqāh* of Shaikh 'Alī Sijzī (God's mercy be upon him) where Shaikh Qutbuddīn (May God illuminate his grave) was also present. The singer was singing a poem. When he recited the couplet,

کشتگان      فخر      تسلیم      را  
هر زمان از غیب جان دیگر است

At every moment  
There is a new life from the invisible world  
For those who are killed  
By the dagger of total submission (to God).<sup>26</sup>

Shaikh Qutbuddin was deeply moved by it. He returned to his house in a state of ecstasy and amazement, and wished the same couplet to be recited again and again. The couplet continued to be repeated and he remained stupefied and amazed as he was, but when it was time for prayer, he offered the prayer. Four days and four nights he spent in this state of amazement; thereafter in the night of the fifth day he breathed his last. It has come down from Shaikh Badruddin Ghaznavi (God's mercy be upon him) who was present there that night, that as the time for the Shaikh's departure from this world drew closer, he felt a bit sleepy and saw a dream that Shaikh Qutbuddin (May his soul be hallowed) had, so to say, left his place and was moving towards the world above, saying to him — 'Look. O Badruddin, there is no death for God's friends'; when he woke up, he was told that the Shaikh had departed to his eternal abode (God's mercy be upon all of them) "

## MAJLIS 21

*Monday, the fifteenth of Shawwāl. AH 715*

I had the honour of kissing his feet. The subject of conversation was people's esteem and affection for *mashā'ikh*. The Khwājah said that during the days when the battle of Keeli<sup>27</sup> took place, he had to spend a few days in the city. There, on Fridays, on his way to Jāmi' Masjid, people would gather around him making his movement difficult. One day a man appeared from behind him in the street as soon as he got out of the *masjid*, and asked him if he felt annoyed at that. He replied in the affirmative. The man said that his father-in-law was the *murid* of Shaikh Fariduddin (May his soul be hallowed). He had told him that during the days when the Shaikh was staying in Dehli, he used to leave for Friday prayer a bit earlier to avoid the eventuality. But people would throng around him as usual and kiss his hands till the crowd formed a circle which the Shaikh passed through to find himself in another circle of a

different crowd; and this went on till he felt distressed. Thereupon, his father-in-law said to the Shaikh that that was a special favour of God; why did he feel distressed at that?

Appropriate to this the Khwājah narrated the anecdote: "When Sultān Nāṣiruddīn<sup>28</sup> left for Uchch and Multan, he passed through Ajodhan, and the whole army turned towards the Shaikh's place to pay its homage to him. The Shaikh was worried and felt perplexed when he saw the huge crowd and moved to a different house, from the terrace of which a sleeve of the Shaikh's garment was hung down to the street. People reached and kissed it till it was in pieces. Then, the Shaikh went inside the mosque and asked his *murīds* to form a cordon around him and ensure that the crowd did not enter it and left after offering their *salāms* from outside. The *murīds* did accordingly, but an old *farrāsh* somehow broke the cordon, prostrated himself at the Shaikh's feet and caught hold of them to kiss. The Shaikh was in a fix. The *farrāsh* said: 'Shaikh, you feel annoyed; you should be grateful to God for this bounty of His.' The Shaikh raised a cry when he heard this, apologized and was kind to him."

Then, he spoke a while about being tender-hearted and kind to people and said that Abū Bakr Ṣiddīq's tender-heartedness (God be pleased with him) made the Prophet (Peace be upon him) once remarked that Abū Bakr was *asīf*, and *asīf* was one who was easily moved to tears.

Concerning excellence of disposition, affability and humility the Khwājah (God remember him with His blessings) told us that "Amr bin 'Ās, during the days of *jāhiliyah* (paganism) had once lampooned the Prophet (Peace be upon him) who, when he was told about that, said, "O God, the son of 'Ās has lampooned me and I am not a poet. I beseech Thee to lampoon him on my behalf".<sup>29</sup> The Khwājah added that God did that by dubbing him as a deceiver and as a result 'Amr bin 'Ās came to be known as a

cheat even though later he had embraced Islam. Thus, as attributing the vices of cheating and deceitfulness to a person was in fact a lampoon, in the same way the qualities of kindness, affability and humility were considered as a mark of praise and approbation.

## MAJLIS 22

*Monday, the twenty-seventh of Dhi'l Qa'dah, AH 715*

I had the honour of kissing his feet. A man sent by someone had come in to offer regrets on his behalf. It was so that the Khwājah (God remember him with His blessings) had recommended someone's case to him and he had not yet been able to honour the Shaikh's recommendation. The Khwājah readily excused him when the man offered apologies on his sender's behalf asking him for his forgiveness, and observed that, though it was a matter to feel unhappy about, yet he would forgive him and would not feel bad at all. He also remarked that being a *pīr's murīd*, and the *murīd* considering himself as a devotee of the *pīr* are known as *tahkīm*, i.e., accepting the *pīr's* authority. Therefore, the *murīd's* disregard for what the *pīr* asked him to do was against the principle of *tahkīm*. The Khwājah said it again that, even though it was an occasion for feeling sad, he had forgiven him (for his negligence). Therein, I submitted that though the *pīr*, because of his intense kindness had forgiven the *murīd* for his faults, how would Almighty God tolerate his (*murīd's*) faults and how could He forgive him? The Shaikh's reply was that the *pīr's* forgiveness was in obedience to God's command; God was Forgiving.

The Khwājah further observed: "The *murīd* should do what the *pīr* asks him to do. Moreover, it has also come down that if the *pīr* asks his *murīd* to do an unlawful thing, what should he do? Should he do it or not?" And he explained that in this way: "It may be that the *pīr* has the full

knowledge of the precepts of *sharīah* (law) as well as of those of *tariqah* (path) and *haqiqah* (truth); and when there is such a *pīr*, he will not suggest anything unlawful and if he suggests something, about which there is a difference of opinion (among the learned), the *murīd* should abide by the *pīr*'s advice for he must have advised him as per someone's opinion. Thus, whatever the case, it was binding upon the *murīd* to follow his *pīr*'s advice."

Then, the Khwājah observed that if he had suggested something to a person or had made a recommendation to him and he (the person) was unable to do accordingly, it should be taken as if the man had no time or was unable to appreciate the significance of the point that lay therein. To this the Khwājah added that some fault also should be deemed to be lying with one's own self; and, perhaps, that might actually be the case.

Thereafter, the Khwājah said that there was an '*āmīl* (revenue official) at Ajodhan, but the chief of that village had become a source of trouble to him. The '*āmīl* went to Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) and asked him to intercede with the chief in order that he might be spared by him. The Shaikh sent a man to the chief to apprise him of what the '*āmīl* had said. But the chief remained unmoved. The Shaikh, then, told the '*āmīl* that he had sent word to the chief of the village and that he had not reacted favourably; perhaps, he did not have time to comply with his recommendation or sometimes he (the '*āmīl*), too, might have not accepted someone's recommendation made to him for the redressal of one's grievances. In the meantime the chief came in and offered his apologies which the Shaikh accepted and forgave him.

On this occasion the Khwājah related a story concerning forgiving and considering a committed sin as an uncommitted one. He Said: "Shaikh-ul-Islām Farīduddīn had a grandson (daughter's son) named Muhammad, also called as Mamman, who lived in a village. Some people informed the Shaikh that he (Mamman) had started drinking'. When

he went to see the Shaikh, he said to him. 'Muhammad, I have been told that you have started drinking'. He denied and said that it was a lie and that he had been falsely accused. The Shaikh accepted his denial and observed that what he had deposed must be the truth and that people had unnecessarily spoken a lie against him. The Shaikh talked to him cheerfully and accepted his excuses and explanations".

Thereafter, the Khwājah narrated an anecdote on the subject of the *mashā'ikh* asking their *murids* to do certain things and they carried out the wishes of their *shaikh*. He said: "There was an old woman who swept the courtyard of the *khānqāh* of Shaikh Abū Sa'īd Abul-Khair (God's mercy be upon him) whenever she happened to be there. One day the Shaikh asked her as to what she really wished by doing that. The Shaikh wanted her to tell him so that he could try to do what she really wanted. She told the Shaikh that she had a purpose which she would reveal at the appropriate time. The woman continued to do what she had been doing till a handsome young man arrived there to play homage to the Shaikh. The old woman said to the Shaikh that now it was the time to speak what she had in her mind if the Shaikh permitted. The Shaikh asked her to say what she wanted to. She submitted that the young man be asked to marry her. This made the Shaikh a little thoughtful, who said to himself that the woman was old and ugly and the man was young and handsome; how could that be arranged? Perplexed and reflective, the Shaikh retired to privacy and did not eat or drink anything for three days, after which, he called both of them before him. and asked the young man to marry the old woman, who very willingly accepted her as his wife. After this the woman submitted that as the custom was, she should be dressed as a bride and be presented to her husband all made up and unveiled. The Shaikh asked the people around to do as she had wished. He also asked them to arrange a wedding feast, in which quantity of food should be much more than what was usually on such



occasions. Then, the old woman requested the Shaikh to ask the young man to lift her from the ground, carry her in his own arms to the wooden couch and have her seated on it. The Shaikh conceded her request, but as soon as the man lifted her from the ground, she submitted to the Shaikh that as the young man lifted her from the ground in his (Shaikh's) presence, he should be asked to promise that he would never throw her on the ground, meaning that he would never betray her and would remain faithful till the last. The Shaikh suggested the same to the young man who happily promised to do accordingly." However, the anecdote was meant mainly to emphasise the moral of *murīds* submitting to the commands of their *pir*.

The Khwājah spoke a while about Shaikh-ul-Islām Farīduddīn (May his soul be hallowed), and said: "I was about twelve years old, and was studying lexicography. One day a man known as Abu Bakr Kharrat as well as Abū Bakr Qawwāl came to meet my teacher. Perhaps, he had come down from Multan. He told him (my teacher) that he had sung *samā'* in the presence of Shaikh Bahā'uddīn Zakariyā (God's mercy be upon him) and had once recited the following lines before him, adding that there was one more couplet which he did not remember:

بِكُلِّ صَبْحٍ وَ كُلِّ إِشْرَاقٍ      تَبْكِيكَ عَيْلِي بِذَمِّعِ مُشْتَقِ  
 قَدْ لَسَعَتْ حَيَّةُ الْهُوَى كَبِدِي      فَلَا طَبِيبَ لَهَا وَلَا رَاقِ

The Shaikh heard the two couplets<sup>30</sup> and recited the third one:

إِلَّا الْحَبِيبُ الَّذِي شَغَفْتُ بِهِ      فَعِنْدَهُ رُقِيَّتِي وَ تَرِيَاقِ

The Persian translation of the two latter couplets is as follows:

از مار غمخ گزیده دارم جگری کورا نکند هیچ فسونی اثری  
جز دست که من شیفته عشق دیم افسون علاج من چه داند دگری

The serpent of the pangs of love  
Has bitten my liver (me)  
which no incantation can cure.  
It is only the friend I love so intensely,  
Who knows the remedy.

‘This was followed by his praise for Shaikh Bahā’uddin Zakariyā (God’s mercy be upon him) in respect of his deep devotion, meticulous and sincere remembrance and continual praise of God. This had reached to an extent that in Multan even the maid-servants, while engaged in grinding wheat, sang the praise of God. He spoke of many things like this, but I was not in the least impressed. Then, he spoke of his visit to Ajodhan where he had seen a great king of such and such qualities. The virtues of Shaikh Farīduddīn (May his soul be hallowed) as described by him had an impact on me and I felt something of a deep attachment and love for the Shaikh in my heart, so much so that after prayers I started saying ‘Shaikh Farīduddīn’ and ‘Mawlānā Farīduddīn’; each of them ten times. Thus, my love for the Shaikh increased to such an extent that ultimately all of my friends came to know of it and started asking me to reply to their queries by swearing in the name of Shaikh Farid whenever they wished to elicit a reply.

“After some time I planned to visit Dehli. An old relation of mine, whose name as ‘Iwad, accompanied me. On the way if we arrived at a place where there could be a danger from wild beats or robbers, he would utter: ‘O pīr, Be with us! O pīr of my mother, we are under your protection’. I asked him as to whom he was addressing as pīr. He said that it was Shaikh Farīduddīn (May his soul be hallowed). This redoubled my yearning and restlessness. Later, a pious man

known as Mawlānā Husain Khandān also joined us. At last, when we reached Dehli, it so happened that I found accommodation very close to the residence of Shaikh Najībuddīn Mutawakkil (God's mercy be upon him). This story confirms that when God in His Bountifulness wills to bestow such (spiritual) riches on any of His humble servants, He causes favourable situations like these to precede His favour and kindness."

Then, he spoke about Shaikh Farīduddīn as to how much delight he took in *samā'*, and said that once he wished to hear *samā'* but there was no *qawwāl* available. He asked Badruddīn Ishāq (God's mercy be upon him) to bring the letter recently sent by Qādi Hamīduddīn Nāgaurī. Badruddīn got it immediately from the letter bag, in which letters and notes were kept to be available when needed. He brought it to the Shaikh who asked him to read it out. He stood up and started reading it. The letter began with such phrases as 'This humble, weak and poor man, Muḥammad 'Atā, the slave of *darwēshes*, and from head to foot as lowly as the dust of their feet . . .' The Shaikh heard only that much and felt moved and ecstasized. The Shaikh, then, himself recited the following quatrain as cited in the letter:

آن عقل کجا کہ در کمال تو رسد      دامن روح کجا کہ در جلال تو رسد  
گیرم کہ تو پرده بر گرفتی ز جمال      آن دیدہ کجا کہ در جمال تو رسد

Where is that wisdom that could comprehend

the nature of

Your Perfection?

Where is that blessed soul, that could even think

of Your Majesty?

I accept that you have removed the veil from your  
beautiful face

But, where is the eye that could see

Your Beauty?

The Khwājah (May God remember him with His blessings),

with reference to this letter, told us that once Shaikh Badruddin Ghaznavi (God's mercy be upon him) wrote a letter to the Shaikh and quoted some couplets. He recited three or four of them. I remember the following two:

فرید دین و ملت یار مہتر کہ بادش در کرامت زندگانی  
دریغا خاطر مگر جمع بودی بدحش کرد می شکر نشانی

The unique jewel of the *Din* and the Community

( فرید ) : Farīd),

The most splendid friend of ours;

May he live a long life of blessed happiness.

Ah! Had I had a comforted and composed mind,

I would have sung

Sweet melodious songs in his praise.

This was followed by a story that concerned Shaikh Qutbuddin Bakhtiār Ūshī and Shaikh Jalāluddin Tabrizī's wish to visit his house as a guest. Shaikh Qutbuddin (May his soul be hallowed) left to receive him on his way to his house which lay near Kethar (Kilokhri). He went all the way from there, and avoiding the main street walked along the narrow lanes. Shaikh Jalāluddin Tabrizī (May his soul be hallowed), coming from the other side, also avoided the main street and came along the narrow lanes. Thus they met and greeted each other. The Khwājah also told us about another meeting of theirs; and it was in front of the *ḥammām* in the mosque of Malik 'Izzuddin Bakhtiār that they were together (God's boundless mercy be upon both of them).

### MAJLIS 23

*Monday, the eleventh of Dhi'l-Hijjah, AH 715*

I had the honour of kissing his feet. As it were the days of *tashriq*, I went to present myself at the feet of the *makhdūm* of all people and be blessed with the honour of shaking

hands with him. As soon as he saw me, he asked me about the ('Īd) prayer. On the occasion of the 'Īd-i-Adḥā that year it had rained heavily, some time even with a hailstorm, so a great many people were unable to go out of the prayer. I had also failed to attend it. However, as the Khwājah (God remember him with His blessings) wished to be informed of what had happened to me, I submitted that I could not make it. He said that quite a good number of people could not make it; and as for he himself, after the first *rak'at* it started raining and they had to offer the second *rak'āt* in the rain. At the end of the prayer people hurriedly dispersed, and it was only he and the *khatīb* who could be seen there. I inquired whether it was permissible to offer the 'Īd-i-Adḥā prayer next day if it was not possible to do so on the first day on account of such hindrances, over which people had no control. He replied that if people were unable to offer the 'Īd-i-Adḥā prayer on the first day, they could do so next day. It was permissible even on the third day; but the 'Īd-i-Fiṭr prayer had to be offered on the very day. It was not allowed the next day.

Then, the Khwājah said that it had occurred to him that if it rained heavily on the 'Īd day that year, the prayer would be held next day. But as the people had assembled and the *khatīb* was also present the prayer was held. This was followed by the remark that the *namāz-i-istikhārah* observed daily was meant for the day's welfare and observed on each Friday was for the week; the *namāz* performed on the day of 'Īd covered the safety and felicity for the whole year. I asked as to whether that concerned 'Īd-i-Adḥā or 'Īd-i-Fiṭr. His reply was that it could be offered on the occasion of both the 'Īds.

## MAJLIS 24

*Saturday, the eleventh of Muḥarram, AH 716*

I had the honour of kissing his hands. That day I had taken one of the small children of one of my relatives to his *majlis*.

I presented the child before him and submitted that I wished to send the child to learn the *Qur'ān*; but before doing so I thought that the child be brought to your holy presence in order to be blessed by you so that Almighty God might make the learning of the *Qur'ān* easy for him. The Khwājah prayed for the child's good, and holding the writing board (*takhtah*) in his blessed hand wrote on it, 'In the name of God, the Merciful, the Compassionate: O my God, Render (it) easy and do not make difficult to learn),<sup>31</sup> ا ب ت ث ج and also instructed the child to repeat the alphabets he had pronounced with his own blessed tongue.

Then, suited to the occasion he said: "It has been narated in a *hadīth* that (on the Day of Judgement) there would be a group of people whom they would carry to Paradise dragging along in chains." He further said that there were three interpretations of that statement (of the Prophet): It would be (1) the children who, against their wish, were taken to the teacher. It was very hard for them to go to the mosque with their bags. Gradually, they would make progress from alphabetes to words and their meanings and from meanings to their pith and substance, and then further ahead; (2) the slaves who were brought in chains from *dār al-hārb* to *dār al-Islām*; then, with tears in his eyes, he said that on the Day of Judgement there would be; (3) the group of the divinely favoured people who in their lifetime were not only simple believers but by their words and deeds had stood as faithful witness to the Truth. They would be commanded to proceed to Paradise. But they would submit that they had not worshipped Him for the sake of Paradise or Hell; they had worshipped Him because of their love for Him. Their submission would be accepted, but they would be asked to enter Paradise as it was there that the promise of meeting and seeing the vision of God had to be redeemed. They would not move. Then, the angels nearest to God would receive the command to put chains of Light around their necks and, dragging them along, carry them to Paradise. All praise to God, Lord of the Universe.

**MAJLIS 25***Tuesday, the third of Şafar, AH 716*

I had the honour of kissing his feet. He spoke on the subject of contentment, and of less and less involvement in seeking the world, and told the audience that Mawlānā Ḥāfizuddīn, the author of treatises like *Kāfi* and *Shāfi*, observed in one of his books: "People train dogs to hunt. Such dogs as succeed in catching and bringing their game to their masters, are known as *mu'allam* (trained). And panther is also trained in hunting. But they make it lie in wait on the routine passage of the animal which is to be hunted. As the animal gets closer, they let the panther jump upon and get hold of it. It is quite unlike the dog which has to run after the game, chasing it for long distances." Then, the author wrote: "people should acquire some of the qualities of the panther, e.g., the panther does not, like a dog, run after its daily provisions. If something happens to be within its reach, it immediately pounces upon and gets hold of it. It does not care to chase the game and tire itself for that. Likewise, people should seek the world in a limited way if they at all have a desire for it; they should not exert themselves too much in its pursuit. Further, if the panther is sluggish, a dog is brought, and beaten in front of the panther to frighten it. People should also, in the same manner, learn from (the plight of) others, and be forewarned of the consequences of improper deeds."

**MAJLIS 26***Saturday, the twentieth of Rabī' al-Awwal, AH 716*

I had the honour of kissing his feet. That day a man had been caught with a knife in the *jamā'at khānah*. God knows better who he was and what was the matter. When the Khwājah (God remember him with His blessings) was informed of that, he did not want him to be taken away and put to inconvenience. When the man was brought to him, he asked him to make a firm promise, in the name of God, that

he would never do harm to any *Musalmān*. He made the promise. The Khwājah gave him some money and asked him to leave.

That day when I reached there, I came to know about the incident, and the Khwājah with reference to it related the story: "Once it so happened that Shaikh-ul-Islām Farīduddīn (May his soul be hallowed), after he had finished the morning prayer, busied himself in remembering God and fully absorbed in his contemplation put his head on the ground, and remained in that posture for long. It was winter and the wind cold. A fur garment was brought to cover his body. There was no attendant. It was just me that had stayed there. In the meantime there came a man who offered *salām* loudly, and thus disturbed the Shaikh in his *waqt*. The Shaikh in the very same position, with his head on the ground and the fur garment on his body, asked as to who there was. I said that it was me. The Shaikh inquired as to whether the man who had just arrived, was a medium sized Turk of yellowish complexion. I looked at him and confirmed the description of the man as given by the Shaikh. He again asked me as to whether the man had a chain around his neck and a ring in his ear. I confirmed all that and looked towards the man who appeared disturbed and also a bit frightened. The Shaikh, remaining in the same position, asked me to advise the man to be off before he was involved in some trouble, and put to disgrace. I looked and found that the man had already left."

In this very *majlis* the Khwājah related the following anecdote also: "In Ghaznin there was a man known as Mawlānā Husāmuddīn. He was the grandson of Shamsu'l-Ārifīn (God's mercy be upon him), and a *murīd* of Khwājah Ajall Shirazī (May his soul be hallowed). One day the very Mawlānā Husāmuddīn and another *murīd* of Khwājah Ajall were standing before him. The Khwājah looked at them and then towards heaven; he again looked at them and said that it was just then that the robe of (honour of) martyrdom had been stitched on the body of one of them. When they came out, they said to each other that nobody knew as to who was



destined to that spiritual bliss. Thereafter, Mawlānā Husāmuddīn who was a preacher, gave sermons for some days. Then, there came the day when, after (giving the sermon) he came down from the pulpit and was surrounded by the people who kissed his hands. It was then that a man emerged out of the crowd and stabbed the Mawlānā with a knife. The Mawlānā was carried to his house. The departing soul had stayed for a while. He sent a man to that friend of his to convey the news that the robe of (honour of) martyrdom had been conferred upon him."

## MAJLIS 27

*Saturday, the twenty-seventh Rabi' al-Awwal, AH 716*

I had the honour of kissing his hands. That day the subject of conversation was the blessedness related to the *Qur'ān* and learning the whole of it by heart. He told the audience that at Badaun there was a man who had memorized the whole of the *Qur'ān* in the seven different intonations, was favoured with (spiritual) excellence and could perform miraculous deeds. He was a slave of a Hindu, and was known as Shādī Muqrī. It was one of the manifestations of his spiritual eminence that if one read a page from the *Qur'ān* before him, God the Most High would bless one to be able to complete the reading of the whole of the *Qur'ān*. He said that he had also read one *sipārah* before him, and that it was because of that he was able to learn the whole of the *Qur'ān* by heart.

One of Shādī Muqrī's teachers lived at Lahāur and people knew him as Khwājgi Muqrī. He was a very pious man. Once it so happened that a man from Lahāur visited Badaun. Shādī Muqrī inquired from him about the welfare of his teacher who, as a matter of fact, was no more in this world. But the visitor from Lahāur concealed the fact of his death and instead told Shādī Muqrī that his teacher was safe and sound in health. Then, he started telling him (Shādī Muqrī) that at Lahāur the rains had been heavy, and houses razed to the ground; there had also seen a fire and a number of

buildings gutted. As soon as the visitor finished the said tale, Shādi Muqri said that perhaps his teacher had also died. He confirmed it and said that long before all that his teacher had been joined to divine mercy. God knew better.

## MAJLIS 28

*Sunday, the twentieth of Rabi' al-Ākhir, AH 716*

I had the honour of kissing his feet. He spoke about the people who were weak in faith, and about those who, after having returned from *hajj* pilgrimage, engaged themselves again in worldly affairs. I submitted that I just wondered how the people who had attached themselves to the service of the *makhdūm* could think of going somewhere else. My friend, Malih, was with me. I continued: "Broken-hearted and distressed as I am, I once heard Malih say a very strange thing that deeply touched my heart. He had remarked that only he who had no *pir*, had to go for *hajj*." The Khwājah (God remember him with His blessings) heard this and with tears in his eyes recited the following line:

آل راه بسوی کعبه برد و این بسوی دوست

That road goes to *Ka'bah* and this leads (One) to the Friend.

Then, the Khwājah said that after the death of Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) he had a strong desire to go for *hajj*; the desire persisted and overwhelmed him till he decided to visit Ajodhan in order to present himself by the side of the Shaikh's grave. He visited the Shaikh's grave and, as he said, he felt that that desire of his was more than fulfilled. He further said that after some time he had the same desire and again he went to Ajodhan, paid his homage to the Shaikh's grave and found his desire fulfilled.

**MAJLIS 29**

*Sunday, the eleventh of Jamādī al-Awwal, AH 716*

I had the honour of kissing his feet. The Khwājah said that one night the Prophet (Peace be upon him) saw in a dream a well with a bucket on it. It was a well not set in bricks and stone. That is, it was a *qalib* type well. People had just dug it and found water in it. Wells built of bricks and stone along with all the necessary protective measures taken for safety are known as *tawī* (*tawīyah*).<sup>32</sup> However, the Prophet (Peace be upon him) saw in a dream a *qalib* type well with a bucket on it. He caught hold of the bucket and drew some water from the well. Then, he withdrew, and saw Abū Bakr Ṣiddīq (God be pleased with him) near the well, who drew two or three buckets of water and felt weak and exhausted. Then, appeared 'Umar Khaṭṭāb (God be pleased with him) and the Prophet saw him draw ten or twelve buckets of water and the size of the bucket become larger (buckets in larger size are known as *qharab*). He ('Umar Khaṭṭāb) drew quite a good deal of water and irrigated a large piece of land. The Khwājah explained the dream and observed that the moral that it taught was to emphasise that it was water for which a well was dug; it mattered little whether the well was set in stone with constructional elaborations or it was just simple with no construction in or around it; a well was meant for water; likewise, every activity had a purpose behind it and it was ultimately the purpose that counted.

In the meantime one of those who were present conveyed to the Khwājah (God remember him with His blessings) greetings from a *murīd* of his, who was known as Muḥammad Gwāliarī. He accepted the greetings and said: "I know him. He is a good man. Once he asked me as to what should be the choice of a man: Should he marry or remain unmarried? I replied that remaining unmarried was *'azīmat* while marrying was *rukḥṣat*. If one could be so intensely absorbed in one's devotion to God that one was completely devoid of any idea of marriage, did not know at all what it

really meant and one's eyes, tongue and other limbs (of one's body) were protected from all sorts of sins, one should then prefer to remain unmarried. Otherwise, one should take a wife and be a family-man. In fact, in such a matter intention was the main thing. If one's intention was total absorption in one's devotion to God, it also affected the limbs of one's body to the same effect; and if one's heart was a haven of changing intentions, one's limbs would also be affected that way." Then, he talked about the possible age of Muḥammad Gwāliari, and that reminded him of the year of Sultān Shamsuddīn. The Khwājah recited the following couplet:

بسال شش صد و سی و سه از سن ہجرت  
نماند شاہ جہاں شمس دین عالمگیر

The Emperor of the World, the Sun of  
the World conquering Dīn.  
Died in 633 after Hijrah.

The Khwājah spoke a while about the devoirs followed by the *murīds* as to when they took leave from their *pīrs* to go on journey, they visited them only after their return. To this effect he narrated the story of one 'Alī Makki who begged leave of Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) to go on a journey. After he had left, he had to discontinue the journey and stay in the vicinity of the town of Ajodhan. Next day when his companions were camping he presented himself before the Shaikh who asked him as to what had happened that he had to return so soon. He submitted that as the companions in the journey had to stay, he could not go ahead alone and had to come back. The Shaikh welcomed him. When it was night, 'Alī Makki went away to join the *caravan* which did not leave next day also. 'Alī again went to the Shaikh. The Shaikh enquired as to why he had come back again. 'Alī explained the situation which had remained the same on the third day also, and he had, therefore, no option but to report to the Shaikh. And it was

on that day that the Shaikh asked someone to bring two loaves of bread, which he handed over to 'Ali and asked him to leave. After that he did not return to the Shaikh.

The Khwājah spoke more about this 'Ali Makkī and told the audience that he was a blessed and pious man. He further said that often he prayed to God "to be Gracious to let my death occur at a place which is neither my own town nor the one where I intend to go; that is, I wish to die, while journeying, at a place where nobody knows and recognizes me". Then, the Khwājah (God remember him with His blessings) told us that he ('Ali) was on his way to Badaun when he fell ill; and, when he left the town of Bajlana, his illness became serious, and before he could reach Badaun he died in its vicinity and was buried there.

The Khwājah narrated yet another story about 'Ali Makkī and said: "I heard him say that once he happened to be at Kirman where there was a *qāḍī*. One day the *qāḍī* invited some distinguished and learned persons of the city to a *maḥfil-i-samā'* where a *darwesh*, old in age and pale in countenance, was also present. The *darwesh* had not been invited but hearing that there would be held an assembly of *samā'* in the house of the *qāḍī*, he went there and took his seat in a corner. The *samā'* started and there was some movement in the body of the *darwesh*. Feeling ecstatic and excited he stood up to dance. The *qāḍī* was very much conscious of his eminent status. His ego felt hurt as he thought that, instead of that insignificant *darwesh*, there should be some important person to give the lead. He, therefore, asked him with a loud voice, to remain seated. The *darwesh* felt sad, immediately withdrew and sat down. After a while when the *samā'* was in full swing, the *qāḍī* stood up, and now it was the turn of the *darwesh* to shout at the *qāḍī* and ask him to remain where he was. He said all that so authoritatively that the *qāḍī* and others in the assembly were overawed. The *qāḍī* immediately resumed his seat. At last, when the *samā'* was over and the people had dispersed, the *darwesh* also left but the *qāḍī* could not get up in spite of his repeated efforts; and he remained there

sitting in the same posture for seven years till the *darwesh* returned and found the *qāḍī*, old and broken, in the same position, in which he had left him. The *darwesh* asked the *qāḍī* to stand up; the *qāḍī* did not move, the *darwesh* asked him again to get up; again he was unable to move. The *darwesh* once again spoke and said to the *qāḍī*: 'All right, remain as you are and die in the same posture'. Having said that he went away. The *qāḍī* asked the people to rush and bring the *darwesh* back. But the *darwesh* had disappeared and could not be traced. The *qāḍī* died in the same posture."

### MAJLIS 30

*Wednesday, the twenty-eighth of Jamādi al-Awwal, AH 716*

I had the honour of kissing his feet. The Khwājah asked me as to where I used to offer my Friday prayer. I submitted that I usually performed my Friday prayer in the Ādīnah mosque of Kilokhri, but as there was always a great deal of rush and confusion because of the large gathering of people on Fridays, I restrained myself and preferred not to give the *makhdūm* (him) the trouble of meeting there. He observed that he had already instructed that his chosen friends who could see him at his residence should not trouble him in the crowd.

Appropriate to the instruction of not bothering one at such places, the Khwājah narrated the anecdote: "Mawlānā Burhānuddīn Nasafī (God's mercy be upon him) was a learned man of profound spirituality. If a student went to him to learn something from him he used to say that before he started teaching he (the student) would be required to fulfil three conditions, out of which one was that he would take his food he liked most only once a day, so that there could be some place left for knowledge. The second one was that he should not be irregular; if he was absent on some day, he would not teach him next day. The third condition was that if he happened to meet him somewhere on the way

he should just simply salute him and leave; he should not bend down to touch his feet and be exaggerative in paying his respects to him on the way."

At the end of this anecdote the Khwājah said that people came to see him and placed their heads on the ground before him, and as that was not forbidden by Shaikh-ul-Islām Fariduddīn and Shaikh Qutbuddīn (May their souls be hallowed), he also did not restrain people from doing that. I submitted that the one who came to see him and placed his head on the ground was spiritually more benefited as his ego would be a bit more subdued that way. But as his spiritual eminence was divinely blessed, his spiritual greatness was not in any way related to the veneration he received from such devotees.

This was followed by a story: The Khwājah (God remember him with His blessings) said: "Not many days ago there came a pious man to see me. He had travelled a lot and had visited Syria and several places in Rūm.<sup>33</sup> As soon as he came in and took his seat, Wahīduddīn Qureshī also entered and, in accordance with the customs observed by the devotees, he saluted me, showed respects and placed his head on the ground. The man stood up and, in a loud voice, asked him (Wahīduddīn Qureshī) not to prostrate as it was not permissible, and about that he started quarrelling. I did not want to argue with him. But, when I found him talking too much and going beyond limits, I intervened and said to him: 'Listen to me and don't try to be overbearing. When the indispensability of following an injunction is relaxed, its permissibility on merits remains. For example, fasting during the days of *bīd* and *'āshūrah* was obligatory for some people in the past, but when, during the days of the Prophet (Peace be upon him), fasting in the month of Ramadān became obligatory, fasting during the days of *bīd* and *'āshūrah* as an obligatory precept came to an end, while its being permissible on merits remained. As for *sajdah* (the forehead touching the ground), it was considered a meritorious act among the peoples of the past, and it was, therefore, that the subjects used to prostrate before their

kings, students before their teachers and the followers of a prophet before their prophet. But with the advent of the Prophethood of Muḥammad (Peace be upon him) that kind of *sajdah* was declared as undesirable. However, if the idea of its being meritorious was discarded, its permissibility remained and what is allowed and permissible is not prohibited or forbidden by any authority. If there is any authority concerning that, tell me, otherwise how can one deny the permissibility of such a *sajdah*?' He could not answer and remained quiet."

The Khwājah (God remember him with His blessings), having completed the anecdote, remarked that he felt repentant and thought that he should not have said so much on the point. "May be the man would have felt hurt", he said, "I should have restrained myself". He further observed: "I felt repentant because of my arguing the point in such a way that the man felt defensive and as he was a stranger and a traveller, I should have given him some money and dress as presents; that would have been good for me. It was exactly these thoughts that led me to repent." After that the Khwājah, with a remark about the virtue of giving presents to others, said that Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) usually gave some presents to all who visited him.

Concerning the point in discussion the Khwājah related this story: "Once an old man came to Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) with his son and said to him that he had met him at the place of Shaikh Qutbuddīn Bakhtiār (May his soul be hallowed), but the Shaikh did not recognize him. However, when he spoke of that meeting in detail, the Shaikh recognized him. Then, the conversation started. At one point, the young man (the old man's son) intervened showing no regard for the elders, and started arguing with the Shaikh impudently with a raised voice. The Shaikh also raised his voice. I and Mawlānā Shihābuddīn, the Shaikh's son, were outside the chamber. When there was much noise, we went inside and found the young visitor talking very impudently. Mawlānā



Shihābuddīn slapped him. He was infuriated and intended to strike the Mawlānā back; I caught hold of his hands. On this the Shaikh asked us to be friendly to the boy. Mawlānā Shihābuddīn brought a beautiful dress and some silver coins from inside and handed them over to both the father and the son; they happily saluted the Shaikh and went away." The Khwājah further observed: "It was customary with the great Shaikh that everyday after breaking the fast in the evening he called one inside where sometimes I found Mawlānā Ruknuddīn and Mawlānā Shihābuddīn also, and inquired about all that had happened that day. Likewise, that day, too, I and Mawlānā Ruknuddīn were called in and the Shaikh asked us to repeat what had happened. The story of the visit of the old man along with his son and Mawlānā Shihābuddīn's chastisement of the young boy was duly related. The great Shaikh smiled. I submitted that the young boy was bent upon grappling with Mawlānā Shihābuddīn and I had simply caught hold of his hands. The Shaikh smiled and remarked that I had done the right thing."

### MAJLIS 31

*Wednesday, the twenty-fourth of Rajab, AH 716*

I had the honour of kissing his feet. I had an abscess in one of my toes a few days ago, which gave me acute pain, and, because of that, I had been unable to attend the *majlis* of the Khwājah and have the felicity of kissing his threshold: That day when I went to pay my respects to him I apprised him of the reason of my absence. The Khwājah asked me as to whether it was *nārū* (guineaworm) or something else. I submitted that it was not *nārū*. All of a sudden, there was a swelling and I felt excruciating pain. He asked if I had ever suffered from *nārū*. I said that previously I had it, but it was almost five years ago, and at the time when I suffered from it I had told him about that, and he had told that as a preventive against *duḡbal*, the recitation of *Sūrah al-Burūj*<sup>34</sup> in the *sunnat rak'ats*<sup>35</sup> of the afternoon prayer had been

suggested, and, as *nārū* was of the same category, it was hoped that it would serve as a preventive against it also. Since then I had been reciting *Sūrah al-Burūj* in the *sunnat rak'ats* of the afternoon prayer, one of them being *Sūrah al-Zilzāl*<sup>36</sup> and the other three *sūrahs* occurring immediately after it, and that I had been doing that. He remarked that it was good. Then, it was also mentioned by him that recitation of *Sūrah al-'Aşr*<sup>37</sup> ten times in the *sunnat rak'ats* of the afternoon prayer had also been suggested in the order as four times in the first *rak'at*, three times in the second, two times in the third and only once in the fourth *rak'at*. After that he asked me as to whether I was punctual in performing the obligatory prayers in congregation. I replied in the affirmative, and said that we were lucky to have an *imām* who was sincere, was devoted to the *makhdūm*<sup>38</sup> and was a pious man. He queried if he was *maḥlūq*, i.e., if he had a shaved head. I replied in the negative. The Khwājah remarked that it was always better to be *maḥlūq*, for it was difficult to be as cautious as to see that every hair had got washed in the obligatory bathing after *janabah*.<sup>47</sup> In such a bathing if any hair remained unwashed, uncleanness would also remain unremoved, but in case of being *maḥlūq*, there would be little doubt about any hair remaining unwashed.

Then, after telling the advantage of being *maḥlūq*, the Khwājah remarked that it was generally said that there were three things which one should prefer for oneself alone, and others should not be asked to do them. One of them was *halq* itself, while one preferring and being *maḥlūq*, one should not preach it to others, i.e., the advantage of that was to be confined to that person alone; the second was drinking the gravy before the dish was eaten; and the third was applying oil to one's sole. This was followed by his own opinion that such things were said by others, but this should not be observed. One should, while himself deriving benefits from certain practice, see that others also do the same.

In conformity with the subject the Khwājah said: "There was an *A'rābi* (an Arab of the desert) who used to pray: 'O

Allāh, have mercy on me and Muḥammad, and do not have mercy on anyone else'. This was reported to the Prophet (Peace be upon him) who remarked about the *A'rābi*: 'قَدْ تَحَجَّرْتُ وَأَسْعَى : you have made a spacious thing narrow'. The Khwājah (God remember him with His blessings) explained the statement like this: "If anyone wished to build a house in the desert, one performs an act of (*tahajjur*), meaning that one, by putting pieces of stone, sets bounds and claims that on this plot of land one's house will be built. Thus, the Prophet (Peace be upon him), with this example, told (the *A'rābi*) that God's mercy was unbounded and for all; so why did he pray like that? That way he was merely performing the act of *tahajjur* and wished to restrict the all-pervading divine mercy for two persons only."

### MAJLIS 32

*Saturday: the tenth of Ramaḍān, AH 716*

I had the honour of kissing his feet. The Khwājah (God remember him with His blessings) at the time, while moving from the sun to a shady place, said that the Prophet (Peace be upon him) had once suggested to 'Ā'ishah (God be pleased with her) not to sit facing the sun as that would take away the freshness of her face.

Then, the Khwājah spoke a while about Shams Dabir. He asked me if I had ever met him. I replied in the affirmative, and submitted that I was related to him. The Khwājah told us that he had studied *Lawā'ih* of Qāḍī Ḥamiduddīn Nāgaurī at the feet of Shaikh-ul-Islām Farīduddīn (May his soul be hallowed), and that he was a good man.

Thereafter, the Khwājah related that after breaking his fast the great Shaikh used to busy himself in praying and remembering God till it was time for '*ishā*' (night prayer). This was a long interval for the devotees, during which Shams Dabir prepared some food, invited two or three friends and asked them to share it with him. The Khwājah said that he also used to be there. Then, he said that that

was only in the beginning when Shams Dabir was poor; when he saw good days, he gave up the practice. This was followed by the remark that his prosperity in later days was just because of that.

Then, he discoursed a while on the subject of *tarāwīḥ* prayer. He asked me: "Do you offer the prayer (*tarāwīḥ*) at home or in the mosque? I submitted: "I do it at home. The *imām* is a pious person". "But", he said, "before this you had heard the *Qur'ān* in the *Masjid-Jāmi'* in the *tarāwīḥ* prayer". I said: "Yes, Mawlānā Sharafuddīn was the *imām* and each night recited one *sipārah*". The Khwājah (God remember him with His blessings) said: "Yes, I have also performed the night prayer once behind him. That night it was raining and the lanes were muddy, but I managed to attend and offer the prayer. He recited the *Qur'ān* well, with ease, and took care that each letter was pronounced' with exactly correct intonation." The Khwājah continued and told the audience about a *dānishmand* of Sunam known as Mawlānā Daulatyār who recited the *Qur'ān* so well and in such a manner that it was almost impossible for others to recite like him.

Then, the Khwājah said: "I read six *sipārahs* before the great Shaikh (May his soul be hallowed) and studied three books at his feet — one I heard and the other two I studied. The day when I had submitted that I wished to learn the *Qur'ān* from him, he permitted me to do so. Thereafter, on Friday or any day whenever he had some spare time I read some portion of the *Qur'ān*. Thus, the great Shaikh heard six *sipārahs* from me. When I started learning, he asked me to recite *الْحَمْدُ لِلَّهِ*.<sup>39</sup> I did accordingly till I reached *وَالْأَضَائِلِ*. There he asked me to pronounce *dād* in the manner he did, but I failed." Thereat, he (the Khwājah) commented that the great Shaikh's eloquence was almost unsurpassed and he pronounced *dād* in such a manner that it could not be imitated. He added that the great Shaikh had told him that *dād* was something very special which had been revealed to the Prophet (Peace be upon him), and was not for others. He had also remarked that the Prophet was

known as the Prophet with *dād*. While telling that, the Khwājah tried to remember whether it was the Prophet with *dād* or it was something as *dād* sent down on the Prophet ( *أُرْسِلَ عَلَيْهِ الضُّادُ* ) and said that God knew better.

### MAJLIS 33

Thursday, the fifteenth of Ramaḍān, AH 716

I had the honour of kissing his feet. That day the subject of conversation was *tarāwīḥ*. The Khwājah observed: "*tarāwīḥ* is *sunnat* (*sunnah*) and in *tarāwīḥ* hearing the whole *Qur'ān* at least once in the month of Ramaḍān is also *sunnat*, whether it is done in one night or thirty nights; one should, however, hear the whole *Qur'ān* in *tarāwīḥ* along with others in congregation which is *sunnat*." I submitted as to whether it was the *sunnah* of the Prophet (Peace be upon him) or the *sunnah* of the Companions (God be pleased with them). He replied: "It is the *sunnah* of the Companions. According to a tradition the Prophet (Peace be upon him) recited the *Qur'ān* in *tarāwīḥ* in three nights and according to another in one night but its performance as a regular prayer in congregation was instituted by 'Umar Khaṭṭāb (God be pleased with him) during the time of his *khilāfah*." In reply to a query by one of the audience as to whether the *sunnah* of the Companions was also called *sunnah*, he said: "In our *madhhab*<sup>40</sup> it is, but according to Imām Shāfi'is *madhhab* only what was done and practised by the Prophet (Peace be upon him), is ordained as *sunnah*."

Then, the Khwājah spoke a while about the great Imām Abū Ḥanīfah Kūfi (God's mercy be upon him) and said that he read the whole *Qur'ān* sixty-one times in the holy month of Ramaḍān — one in *tarāwīḥ*, thirty in the daytime and thirty in nights. He also told us that for about forty years he performed the night prayer with the same ablutions as he had made for the morning prayer. This was followed by the sad statement that there had been so many '*ulamā*' and wise men but nobody knew where they had gone and who they

were. However, the good name that they had left behind, was due to their spiritual life which could not be achieved easily. He further said that Shibli and Junaid lived long ago, but people felt as if it was just yesterday or day before that they lived, and this was all due to their being fair in their dealings with and courteous consideration for others. God knows better.

### MAJLIS 34

*Sunday, the ninth of Shawwāl, AH 716*

Today the Khwājah asked me as to whether I wrote down exactly what I heard from him. I replied in the affirmative. He remarked that it was strange that I could retain in my memory all that I heard from him and later recorded it. I submitted: 'Every word of yours remains fixed in my mind, and if at any place I am unable to recollect the exact word/ words, I leave the place blank in the hope that I might hear it/them again from you, and would fill that blank accordingly, e.g., in the last *majlis* your holiness told the audience that once the Prophet (Peace be upon him) had asked 'Ā'ishah not to sit facing the sun as that way she might lose the freshness of her face; I kept the statement in mind in order to inquire about the exact words of this *ḥadīth*. The Khwājah, in his usual graceful and kind manner, said that he had not seen the *ḥadīth* himself in any book, and that he had heard it from his teacher, Mawlānā 'Alā'uddin 'Usūlī at Badaun, who was a pious man of deep spirituality.

The Khwājah, then, spoke about the virtues of Mawlānā 'Alāuddin and remarked that he was very pious, but he had not taken anyone's hand into his (meaning that he was not anyone's *murīd*); had he associated himself with any (*shaikh*), he would himself have become a *shaikh* of perfect saintliness. Thereafter, he narrated: "During his boyhood one day when this Mawlānā 'Alā'uddin was passing through a street in Badaun, Shaikh Jalāluddin Tabrizi (God's mercy be upon him) caught sight of him from the *dahliz-i-khānah*<sup>41</sup>

where he was relaxing. He called the Mawlānā and bestowed on him the robe which he was wearing himself." The Khwājah remarked that all the good qualities and virtues that the Mawlānā had, was because of the *barakah* of that robe.

In continuation of this the Khwājah said: "This Mawlānā 'Alā'uddīn had an old and newly-bought slave-girl who belonged to a *mewas*<sup>42</sup> village near Badaun known as Kathier. One day, all of a sudden, she started crying. Mawlānā 'Alā'uddīn aksed her as to why she was crying. She replied that she had a son from whom she had been separated. The Mawlānā asked her as to whether she would be able to reach her place if he took her to the water tank which was at a distance of one *kuroh* from the city of Badaun on the way of Kathier. She replied in the affirmative. Next morning the Mawlānā took her to the tank and left her there." Tears welled up in the eyes of the Khwājah (God remember him with His blessings) when he narrated this part of the anecdote and said that the '*ulamā-i-zāhir* would not be able to appreciate the moral lying therein, but one could understand what the Mawlānā had really done.

Then, the Khwājah spoke a while about his (the Mawlānā's) *dānishmandī* and his being fair in his *dars* and discourses, and said: "If (during lessons) there occurred a difficult word or a subtle point, he would try to explain it to his utmost, asking us to discuss it with someone else with the remark that he was not fully satisfied with his own explanation of the point concerned." The Khwājah (God remember him with His blessings) remarked how fair and just the statement was.

Suited to the subtlety in this discourse, he narrated this anecdote: "Once Mawlānā 'Alā'uddīn was comparing a book (a manuscript copy), one copy of which was in his hand and the other in mine. When he read I looked into it and when I read he did likewise and that was in the beginning till there came in a line of a couplet, which we thought, was unrythmical and had no meaning. We tried our best to

correctly read and understand it. But we failed. In the meantime Mawlānā Malik Yār entered the chamber. Mawlānā 'Alā'uddīn requested him to solve the problem. Mawlānā Malik Yār read the line correctly with an intonation that made it meaningful. We were satisfied. Later, Mawlānā 'Alā'uddīn said to me that Malik Yār could do all that because of his *dhawq* (refined taste for poetry)." The Khwājah (God remember him with His blessings) told the audience that he had learnt the real meaning of *dhawq* that day, and that till then, he was aware of only the sensual *dhawq*. He further said that that day he realized that there was a *dhawq* which represented the innate aesthetic sense of a person. The Mawlānā, he added, also told him that Mawlānā Malik Yār was almost illiterate, but God had blessed him with knowledge. Then, he said that when he was chosen to be the *imām* of *Masjid-i-Jāmī* of Badaun, there were misgivings in certain quarters about his ability to be entrusted with such a serious responsibility. The matter was brought to Mawlānā 'Alā'uddīn whose spontaneous reaction was that, in view of his ability, it would have amounted to injustice to him had he been appointed as the *imām* of even the *Masjid-i-Jāmī* of Baghdad.

### MAJLIS 35

*Wednesday, the twenty-sixth of Shawwāl, AH 716*

I had the honour of kissing his feet. The Khwājah talked about *ṣadaqah* and said: "There are *ṣadaqah*, *murūwah* and *wiqāyah*; *ṣadaqah* (alms) is that which is given to the needy; *murūwah* (generosity) is the exchange of gifts between friends — like a robe and other things, more or less, of the same value; but *wiqāyah* is neither *ṣadaqah* nor *murūwah*; it is something different; it means one's buying off of oneself against the wounds that may be inflicted by someone else with one's tongue in any form of taunt and slander, i.e., there is a person who, if nothing is given to him, indulges in evil-speaking and stupid behaviour, and one can protect oneself by giving something to such a person; this is known



as *wiqāyah* and the Prophet (Peace be upon him) practised all the three." He also said that earlier the Prophet used to give something to *mu'allifah-i-qulūb* [مؤلفة قلوب : those whose hearts were recently reconciled (to Islam)], and that later when Islam was strong he stopped the practice.

I submitted that during those days an army was being raised, and the problem was as to how the copy of the *Qur'ān* could be protected if it was carried along with the marches of the army. The Khwājah's reply was that one should keep the *Qur'ān* with him even in the army. He also said that during the earlier years when the Prophet (Peace be upon him) had to fight the non-believers nobody took the *Qur'ān* with him, as they were afraid that they might be defeated and the *Qur'ān* might fall into the hands of the non-believers; but later when, Islam was well established and had a large army, the *Qur'ān* was kept by the believers even in the battlefields. I submitted with all humility that it was difficult to keep the *Qur'ān* at a proper place in tents. He advised that it should be kept near the head.

Thereafter, he narrated the anecdote: "When Sultān Mahmūd (regd. AD 999-1030) died, people saw him in dreams. They asked him as to how he had fared in the Exalted Presence of God. The Sultān replied: 'one night in my early life I happened to be in a house where there was a copy of the *Qur'ān* in a niche. I said to myself as to how I could sleep as long as the *Qur'ān* was there (in the room). I also thought about having the *Qur'ān* removed and placed somewhere outside the room. But it again occurred to me that how I could remove the *Qur'ān* outside the room just for my comfort. Thus, I remained seated and awake throughout the night. When there arrived the appointed time for my departure from this world and I died, I was spared and forgiven for the respect and reverence of mine for the *Qur'ān*.'"

I made another submission and said: "There is a man who accompanies an army and thinks that he might be killed (in the hostilities). He, therefore, wants to leave a will

for his aides to the effect that wherever the incident occurs, he should be buried there, for he believes that it is highly improper and inopportune to bring the dead body to the city from a far off place." The Khwājah approved of it and remarked: "it is good and commendable that the one should be buried at the place where one dies. It is bad to bury the dead body at a place temporarily (as a trust) and later remove it from there; all land belongs to God. There is, therefore, no question of giving the dead body to earth as a trust. But if that particular piece of land is owned by a person (as a legal title to it), then it is proper to remove it from there. However, if one dies or is killed during hostilities it is much better to bury one at the place where one dies as there is a considerable distance and a large strip of land lying between one's city and the place where the army has encamped or is engaged in fighting." At this, the Khwājah observed that one who died while travelling far from one's family and friends, and was buried at the place where one had expired, one was granted an area of space in Paradise equivalent to the distance from one's home to the place of one's death.

Then, the Khwājah spoke a while of the rulers and princes of good faith and of nobles of virtuous disposition, and said: "There was a king blessed with great spiritual virtue and inspiration. One day he was seated on his throne (in the garden) with his face towards the place where a negro slave was posted to guard the entrance gate. The queen was also with him on the throne. In the meantime the king looked above and kept his eyes fixed for some time towards heaven. Then, he looked down towards the entrance gate (where the slave was standing). Then, again, he raised his eyes towards heaven, and, after looking at it, he cried. The queen inquired about the strange behaviour of the king, who replied that it was not good for her to be told about that and, therefore, she should not ask such questions. She begged him persistently to tell her what it was. The king ultimately yielded, and said that, as she was so much insistent, he would disclose to her (what he really wanted to conceal from

her). Then, he said to her: 'Beware, at the moment it so happened that my eyes fell on the *lawḥ-i-mahfūz* where I found my name removed from the register of the alive. As I knew that my end was nearing, I looked into it again to find out as to who would replace me. I found (it written therein) that the negro standing at the entrance gate would succeed me and would also marry you. She inquired as to what he would do, then. 'What could I do?' replied the king and said that he would happily accept all that was ordained by God. Then, he called the negro to him, gave him the royal robe that he was wearing and declared him as his heir-apparent. He also put an army under his charge, sent him on an important mission and asked the nobles to follow him. The negro obeyed his orders, completed the task assigned to him, killed the enemy and returned along with a large booty which he presented to the king with all humility as his obedient and faithful servant. The following day the king died. The negro had won the hearts of the people, during the campaign he had been sent to, with his good temper and amiable behaviour. Therefore, after the king's death the negro (with the approval of the people) established himself as his successor and married his widow."

This was followed by another anecdote which concerned the *ḥukamā'* (philosophers). The Khwājah narrated: "There was a philosopher called Fārāb. He was a Turk. One day he happened to be in the *majlis-i-samā'* of the Khalīfah (Caliph), wherein he played *chang*. He had classified music as *مُضْحِكٌ* (*mudḥik*), *مُبْكِيٌ* (*mubkī*) and *مُنَوِّمٌ* (*munawwim*) meaning, respectively music which caused laughter, music which moved one to tears and music which made one asleep, i.e., unconscious. However, when he started playing his *chang*, first the whole assembly laughed; then, he played a different note that moved it to tears; and, again, a different one which made the audience unconscious. After this, he wrote down there *فَارَابٌ قَدْ حَضَرَ هُنَا وَ غَابَ* and went away. That meant that Fārāb had been there and had disappeared. When the people in the *majlis* regained their consciousness and saw the sentence written there, they exclaimed 'Oh, we did not

know that it was the philosopher Fārāb (who had played *chang* in the *majlis*)’.” In continuation of this the Khwājah also told the audience that he (Fārāb) was a philosopher who, contrary to the belief of *ahl-i-sunnah w'al-jamā'ah*, had misled the Khalifah and had almost convinced him that the movement of the celestial sphere was voluntary. He observed that Shaikh Shihābuddīn Suhrawardī (God's mercy be upon him) was his contemporary, and, when he was told that the Khalifah had become inclined towards Fārāb's philosophical creed, he met the Khalifah and, as recorded in previous pages<sup>43</sup> was finally able to defend the faith against the mischief and impiety with his miraculous power by showing the Khalifah and the philosopher the angel who caused the celestial sphere move at God's command.<sup>44</sup>

Meanwhile there came in a person and submitted that last night a son was born to him. The Khwājah (God remember him with His blessings) asked him to let his name be 'Umar with the title as Shihābuddīn, for as he was just speaking about the Shaikh, the boy should be given both the name and title of the Shaikh. One from amongst the audience advised the man never to call his son with contempt and diminution whenever he had to call him with that name. In this connection, the Khwājah told the audience that Shaikh Najībuddīn Mutawakkil had two sons, with their names as Muḥammad and Aḥmad, and whenever he got angry with them, he would say: “O Khwājah Muḥammad or O, Khwājah Aḥmad (whomsoever he had to chastise), why have you behaved/done like that?” He further told that even in his intense anger he would address as 'O Khwājah Muḥammad and O Khwājah Aḥmad' !

Then, with regard to giving names, the Khwājah said that the Prophet (Peace be upon him) had changed the names of a number of persons. If one's name was unpleasant, he gave him a pleasant one. Once a man visited the Prophet who asked his name. The man replied that his name was 'Āṣī. The Prophet said to him that henceforward his name would be Muṭī. Once a man with the name of Muḍṭajī' went to meet

the Prophet who, on being told that the man's name was *Muḍṭajī* (which means a person who sleeps on the ground), said that in future he (the man) would be known as *Munba'ith* which meant (one who lifted his sides from the ground and rose up). Once a woman visited the Prophet who asked what her name was. She told him that her name was *Shīb ad-Dāllah* (a ravine of misguidance). The Prophet changed her name, called her as *Shi'b al-Huda* (a ravine of straight path). Once the Prophet named a man as *Jamal* (camel) and it was so that the man was physically strong; once he happened to be with a group of people in a journey, during which they halted at various stages. At one stage there came a person who handed over his *mutahhirah* to the man and asked him to take it up to the next stage of the journey. This was followed by another person approaching and asking him to carry his bundles of clothes, and yet by another giving him something to do the same for him, and so on and so forth. In each case he readily agreed to do the job and carried all the things (on his shoulders). The Prophet (Peace be upon him), on being informed of that, named the man as *Jamal*.

This was followed by a reference to the Prophet (Peace be upon him) giving names to his grandsons, Ḥasan and Ḥusain. The Khwājah said that, according to a tradition, when Amir al-Mu'minin Ḥasan (God be pleased with him) was born, the Prophet (Peace be upon him) went (to Ḥadrat 'Alī's house) to congratulate 'Alī (God be pleased with him). He asked him as to what name he had given to the child. 'Ḥuzn', 'Alī replied. He did not approve of it and suggested that the child's name should be Ḥasan. The same thing happened when Ḥusain (God be pleased with him) was born. At Ḥadrat 'Alī's residence where the Prophet had gone to felicitate the child's parents, he, on being told that the child was given the name as *Harb*, asked 'Alī to call the newly-born as Ḥusain.

Then, the Khwājah spoke a while about the change in the behaviour and temperament of a large number of *murīds* when they (after the *ba'ah*) had left the company of their *pīr*

and, suited to the subject, he said that there was a pious man who used to say that whenever a person left him after staying with him for some time, it appeared as if there was a pillar installed in between separating them from each other. His temperament that he had before, visibly underwent a change.

Again, the same point was elaborated a bit more by the Khwājah with the narration of the anecdote: "There was a man of intense piety. He is said to have once remarked that if he was given the freedom to choose between the two alternatives — dying with faith at the place in his house, where he was and being killed as a martyr at the outer door of the house, — The Khwājah (God remember him with His blessings), at this stage, explained that the door that opened inside the house was known as *bāb al-bait* and the door that led towards the outer side is called as *bāb ad-dār*, — The pious man was reported to have said that he would prefer to die (a natural death) with *imān* (faith) at the *bāb al-bait* to a death of a martyr at the *bāb ad-dār* as he did not know whether his *imān* would remain safe and sound when he had moved from *bāb al-bait* to *bab ad-dār*."

The Khwājah observed: "This temperamental change was not something special with this age. It was also there in ancient times." He elaborated this by the observation that when the Prophet (Peace be upon him) departed from this world, several thousand Muslims turned apostate and sent a message to Abū Bakr Ṣiddīq (God be pleased with him) that they would remain Muslims only if they were exempted from paying *zakāt*. Abū Bakr (God be pleased with him) consulted the Companions (of the Prophet). Some, in favour of leniency towards them, advised him that expediency required suspension of the realisation of *zakāt* from them temporarily so that they remained within the fold of Islam. But he drew out his sword and declared that he would continue to fight them till they were made to pay all that was due to God, and that even the rope, with which the feet of camel were tied, would be realised if it was due against them. When Amir al-Mu'minin 'Alī (God be pleased with him)

was informed of that, his reaction was that the Khalifah had done the right thing. He further said that had he agreed that the levy (of *zakāt*) was not to be imposed upon them, they would have demanded, during the regime of the next Khalifah, exemption from *ṣalāt*, thus the whole affair ultimately resulting in the total suspension of all the injunctions of Islam.

After this, the Khwājah (God remember him with His blessings) said that once Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) observed: "There was a person who had associated himself with me (by way of *ba'āh*). When he went away, he retained his usual disposition for some time. Then, there occurred an adverse change in him, and, again, there was a man who left for a distant place and stayed there for a long time. But ultimately he also changed." At this stage, the Khwājah said that the Shaikh looked towards him, and, pointing out to him, said: "The man, since his association with me, had remained firm in his disposition and has not changed even a bit." The Khwājah (God remember him with His blessings) was in tears when he spoke these words and, in the same state of mind, said that till that day his love for him was not only the same, but was on the increase day by day. All praise to God, Lord of the Universe.

### MAJLIS 36

*Tuesday, the tenth of Dhu'l-Qa'dah, AH 716*

I had the honour of kissing his hand. He talked a while about Khwājah Shāhī Mu'ī Tāb<sup>45</sup> who lived at Badaun, and said that Qāḍī Ḥamīduddīn Nāgaurī (God's mercy be upon him) called him as Shāhī Raushan Damīr (with an enlightened conscience/mind). When he blessed him with a *khirqah*, he sent a messenger to Shaikh Maḥmūd Mu'inah-Dōz to ascertain as to whether his act of bestowing *khirqah* on Shāhī was liked by him. He sent the reply that whatever was done by him (Qāḍī Ḥamīduddīn Nāgaurī) was always just and most likable.

Therefrom, Khwājah Abū Bakr Mu'i Tāb,<sup>46</sup> brother of Khwājah Shāhī Mu'i Tāb, and Shaikh Aḥmad Nahrwānī became the subject of conversation. Mawlānā Sirājuddīn Hāfiẓ Badāunī who was a devoted *murīd* of the Khwājah, said that one night Khwājah Mu'i Tāb got up, made ablutions afresh, offered two *rak'ats* of prayer and was joined to divine mercy (i.e., died). The Khwājah observed: " كَمَا تَعِيشُونَ تَمُوتُونَ , meaning that you will die as you live."

About Shaikh Aḥmad Nahrwānī the Khwājah stated that he was a man of God with deep spirituality. Seldom did Shaikh Bahā'uddīn Zakariyā like anyone. But he was so much impressed by his (Nahrwānī's) devotional prayers and litanies etc. that once he had referred to Shaikh Aḥmad Nahrwānī as one whose contemplation and adoration of God could be easily weighed against that of ten *ṣūfis*. Shaikh Aḥmad Nahrwānī used to go to *Masjid-i-Jāmī* along with his friends and companions, thus all making a crowd on their way to the *Masjid*. There was yet another *darwesh* known as Shaikh 'Alī Shōridah who advised him not to go to the *Masjid* with a big crowd like that. But he continued the practice. One day it so happened that, on his way to the *Masjid*, Shaikh Aḥmad saw that a man was beating and kicking another. He and his friends immediately formed a circle around the latter and got the miserable man freed from the clutches and kicking of the former. In the meantime, Shaikh 'Alī Shōridah reached there. When Shaikh Nahrwānī saw him, he told him that it was only because of such eventualities that he kept his friends with him whenever he had to go out of his house.

Then, on being asked as to whose *murīd* Shaikh Aḥmad Nahrwānī was, the Khwājah said that God knew that better,<sup>47</sup> but it was generally said that he had got a spiritual status because of a look of favour and attention of Faqīh Madhaw towards him, who was the *imām* of Jāmī' *Masjid* at Ajmer. One day when Shaikh Aḥmad Nahrwānī was singing some *Hindawī* songs in his melodious voice, with which he



seemed especially blessed in his youth, Faqīh Madhaw heard him and (entranced by the *Hindawī* which he sang so well) said to him that it was unfortunate that he was just wasting his melodious voice in singing *Hindawī* songs, and advised him to memorise the *Qur'ān*. Shaikh Ahmad learnt it by heart. He was an able and blessed man. The Khwājah also told the audience that Shaikh Ahmad Nahrwānī was present in the *maḥfil-i-samā'* which had resulted in the passing away of Shaikh Qutbuddīn Bakhtiār (May his soul be hallowed). The incident leading to the Shaikh's departure from this world has already been narrated in these pages.<sup>48</sup>

Then, for a while, the *darweshes* of Badaun were remembered. The Khwājah said: "At Badaun there was a *darwesh* known as 'Aziz Bashir. He came down to Dehli to request Mawlānā Nāṣihuddīn, son of Qāḍī Ḥamiduddīn Nāgaūrī (God's mercy be upon him), to honour him with *khirqah*. With this intention he held a *majlis* at the *Haud-i-Sultān*, in which a number of *darweshes* also participated. Meanwhile, everyone there started talking about the sweetness of the water of the *haud*. 'Aziz Bashir remarked that *Haud-i-Sultān* was an ordinary *haud*, the *Haud Sāghar* of Badaun was much better. Muḥammad Kabir was present there. When he heard this from him, he asked Mawlānā Nāṣihuddīn not to give him *khirqah* as he ('Aziz Bashir) seemed to be a boastful and pretentious person. The Mawlānā followed his advice and did not give him *khirqah*."

In the meantime, Khwājah Shāhī Mu'i Tāb came to be mentioned again. The Khwājah said that he was very popular at Badaun and enjoyed a remarkable (spiritual) status. People were attracted towards him, and wherever he went, there was a large crowd around him. And this Khwājah Mu'i Tāb was of dark complexion. There lived another *darwesh*, called Mas'ūd Nakhkhasī, at that time at Badaun. Whenever he saw him with a multitude of people, he would say: "O blackie, you have prepared a very hot bath. I am afraid you might soon burn yourself." The Khwājah

(God remember him with His blessings) told (the *majlis*) that what the *darwesh* had warned about actually happened to Khwājah Shāhī. He died when he was still young (God's mercy be upon him). Therefrom, Khwājah 'Aziz who was the *Kotwal* of Badaun became the subject of discourse. The Khwājah told the *majlis* that he had great respect for *darweshes* and was devotedly associated with Shaikh Diyā'uddin who lived at Badaun. Often he invited *darweshes*, had them seated in the main hall (of his house), talked and offered his respects to them. He also met the death of a martyr in his youth. The Khwājah further said: "One day I happened to pass by the mango groves at Badaun known as Lakhkhī Allū, where 'Aziz *Kotwal* had laid table under a tree. As soon as he saw me, he called me out with a loud voice and said that I was most welcome to join him. I felt frightened lest he should cause me some harm. However, when I reached there, I was received with respects. I took my seat, shared food with him and came back."

Mawlānā Sirājuddīn Ḥāfīz Badāunī was present in the *majlis*. He enquired as to whether the statement; *من ليس له شيخ فشيوخه إبليس* (Iblīs was the *pir* of the person who had no *pir*) was a *ḥadīth*. The Khwājah (God remember him with His blessings) replied that it was not a *ḥadīth*, it was a saying of *mashā'ikh*. On Mawlānā Sirājuddīn's another query as to whether *من لم ير مقلحا لا يفتح أبدا* (one who does not find a well-wisher, never sees happiness and prosperity in life) was a *ḥadīth*, he again replied in the negative and said that it was also a saying of *mashā'ikh*.

At this stage, he mentioned the name of a *darwesh* who, if he saw one without being a *murid* of a *shaikh*, would comment that one had not placed oneself in the scale of anyone's balance (meaning that one had not attached oneself to a *pir*). I asked as to whether it meant that one had no weight. He replied in the negative and explained the statement like this: "It means that all which a *murid* (after having ceremoniously attached himself to a *shaikh*) does, will be placed in the 'scale' of the deeds of one's *shaikh* on the Day of Judgement. So, if one is not attached to a *pir*, it is

said that such a one has not placed oneself in the scale of anyone's balance, i.e., does not have a *pīr*."

Then, the impropriety of exhibiting supernatural powers came under discussion. The Khwājah observed that there was nothing meritorious in demonstrating such powers, and that a true Muslim should live like a poor and needy person. This was followed by a relevant story. The Khwājah said: "Once Khwājah Abul Hasan Nūrī (God's mercy be upon him) happened to be at the bank of Dajlah (the Tigris) where he met a fisherman. He asked him to throw his net in the river and catch a fish. If he (Nūrī) was a *walī*, a fish of two and a half maunds — neither more nor less — would fall in the net. The fisherman threw his net in the river, and caught a fish exactly of the same weight. Shaikh Junaid (May his soul be hallowed), on having been informed of this incident, said: 'Alas! it were better if there had been a black snake (cobra) in the net, to bite Abul Hasan and kill him'. When asked why he had said so, he replied that had there been a snake therein and had bitten him to his death, he would have died a martyr. But, as that had not been the case, he did not know how Abul Hasan would meet his final end!"

Then, he narrated an anecdote about a *darwesh* who asked people to make one who suffered from pain in one's stomach eat tripe, as that would cure him from the pain, and advised to give roasted head to one who was afflicted with headache. Thus, whatever he said came to be true. Shaikh 'Ali Shōridah asked him to abstain from saying things like that as that might prove harmful to him; and really it so happened. The *darwesh* was afflicted by a disease. Shaikh 'Ali Shōridah went to him and said that he had already warned him and had suggested to give up the practice of saying such things as that might do some harm to him. He further said that as he (the *darwesh*) had ignored his advice, he had been afflicted by the trouble he was suffering from. The *darwesh* admitted his fault and requested the Shaikh to pray for the restoration of his health. But Shaikh 'Ali Shōridah did not pray and the *darwesh* died of his illness.

## MAJLIS 37

Thursday, the eleventh of Dhi'l-Hijjah, AH 716

I had the honour of kissing his hands. As those were the days of *tashriq* and people were continuously coming and going and bringing food, the Khwājah narrated in a lighter vein the story of a *darwesh* who was asked as to which verse of the *Qur'ān* he liked most. His reply was: أَكْلَهَا دَائِمًا (fruits and enjoyment of all kinds, lasting and permanent).<sup>49</sup> Then, explaining that, he said that there were *aklun*, *uklun*, *aklatun* and *uklatun* (أَكْلٌ وَأُكْلٌ وَأَكْلَةٌ) and (أَكْلَةٌ), and commented that *akl* was a verbal noun, *ukl* was that which was eaten, i.e., meal, *aklah* was eating once and *uklah* meant morsel.

In the meantime, there came in a man along with a small child and *takhtī* in hand, and submitted: "This is my son. Please be kind to write on this *takhtī* with your blessed pen, so that, because of your benediction, the Most High God made it possible for the child to learn the *Qur'ān*". The Khwājah (God remember him with His blessings) wrote in his own blessed hand: "..... بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . . . . . ح خ" and remarked: "When something has to be inscribed for the accomplishment of one's work, and there is no hindrance in the flow of the pen and it writes fast, one's work is quickly completed; and if the pen is tardy and there occurs some hindrance in its flow, then, there may be some delay in the accomplishment of the work". This was followed by the observation that such things could be comprehended by human reason, and, therefore, it was justified if they were talked about.

Then, there was a reference to an anecdote that concerned a *darwesh* who, while on a visit to Gujarat, met a man who seemed to be divinely inspired and lived a life of heavenly ecstasy. The Khwājah said that the *darwesh* had thus narrated the experience of his stay with him: "(In Gujarat) I stayed with the man in a house and together we shared a small chamber in it. One fine morning I went towards the reservoir of water, which was kept under watch

and no one was allowed to enter into it. But, as the guard knew me, I was permitted to make my ablutions therein. The women who were there to fill their pitchers from it, could not step into the reservoir (and were standing in a quiet disappointment)." Meanwhile, as the Khwājah added, an old woman approached the *darwesh*, requested him to fill her pitcher and give it back to her. The *darwesh* narrated: "I filled her pitcher and gave it back to her; another woman came forward and, handing over her pitcher, asked me to fill it also with water and give her back. I did as I was asked. Thus, I filled pitchers of four or five persons, and returned to my chamber where the man was still asleep. And, as it was the time for prayer, I started it with *takbīr* saying it a bit loudly. This awakened him, and he remarked: 'What is all this noise and disturbance for? That was the real good work when you filled their pitchers (from the reservoir of water and thus helped them)'."

### MAJLIS 38

*Thursday, the twelfth of Sha'bān, AH 717*

I had the honour of kissing his feet after about eight months, and, the reason for this long absence of mine was my being away with the army that was sent to Deogir. When I presented myself at his feet on the said Thursday, he was all kindness, asked the details of the rigours and hardships that I might have experienced during the long journey and showered in abundance his love and kindness upon this servant of his. My freed slave, Malih, who usually accompanied me in my journeys, although a bit sick, was also there with me in order to have the blessings of kissing the Khwājah's feet. He inquired about his health and the disease he had suffered from. I submitted that on the way back home I had to break my journey and stay at a place because of his illness. He commended this and said: "It was good on your part. One has to look after and attend to a friend when he falls ill while on journey with one."

Appropriate to this, he narrated the anecdote: "Ibrāhīm Khawwās<sup>50</sup> (God's mercy be upon him) was always on the move, and never stayed for more than forty days in a city. Staying for less than forty days at a place, he used to proceed towards another place. That was his usual way of living and spending his days till a young man asked him to allow him to keep company with him. Ibrāhīm Khawwās discouraged him and said that he would not be able to stay with him, as sometimes he was in one city, sometimes in another, sometimes with provisions, and sometimes without any provisions; it was, therefore, not possible for him to accompany him. The young man, remaining undeterred, assured him that he would be able to endure all with him in his journeys. Ultimately, Ibrāhīm agreed when he found the young man sincere in his intentions. Then, Ibrāhīm Khawwās began his journey as usual and travelled from city to city and wherever he happened to be, he stayed there for less than forty days till he reached a place where his young companion fell ill. Khwājah Ibrāhīm, because of his illness, had to stay there for a period of three months; and there one day the young man felt a keen desire to eat *nān* (leavened bread) and fish, and he expressed this desire of his to Ibrāhīm. He had a donkey which he used to ride on during his journeys. Except that donkey, he had nothing with him. So he sold it and fulfilled the desire of his companion. After some time, when he somewhat recovered, Khwājah Ibrāhīm Khawwās planned to leave the place and, as usual, go somewhere else. His young companion asked him to let him ride on his donkey so that he might keep pace with him. Ibrāhīm felt it necessary to apprise him of all that had happened, and told him that he had sold the donkey in order to provide *nān* and fish for him. However, they left the place and Khwājah Ibrāhīm carried his young companion on his shoulders for three days." The Khwājah, as a matter of fact, by narrating this anecdote, wished to teach us manners of good living in respect of friends and companions.

After this, the Khwājah told us about his illness. I had

heard the disturbing news in the (army) camp. It was said that someone had indulged in black-magic against him. I requested to tell us about that. The Khwājah said: "Yes, I had been seriously ill for two months till a man was called who was widely known for his expertise in finding out the materials that might signify that some black-magic had been practised. The man came and started looking about in front of the door of the house and around. He repeatedly took some clay from the ground and smelled it. At last, he stopped a while at a particular place, took some clay from there, smelled it and asked the people to dig therein. They dug the place till they struck upon some signs of black-magic. Since then I began to feel some relief. The man said that he was well-versed in the art and could tell the name of the person who had subjected me (the Khwājah) to black-magic if they wished to know it. I was informed of that, but I asked them not to name the person (whosoever he may be) as I had forgiven him."

At this stage, I submitted as to whether Shaikh-ul-Islām Fariduddin (May his soul be hallowed) was ever subjected to black-magic. He replied: "Yes, and that was found out and the names of the persons responsible for that (heinous act) had also come to light. The chief magistrate and other officials at Ajodhan sent those persons to the great Shaikh and asked him as to how they should be dealt with. The Shaikh sent word to them that they should be spared as he had already forgiven them."

In this connection the Khwājah referred to the incident concerning the witchcraft practised against the Prophet (Peace be upon him), and said that with the revelation of the *ma'udhatain*<sup>51</sup> the mischief of the *naffathāt*<sup>52</sup> had come to an end. Amīr al-Mu'minin 'Alī (God be pleased with him) said to the Prophet that he would kill the women responsible for that if he so ordered. The Prophet told him that since God had restored his health, he had forgiven them.

Then, the Khwājah talked about 'Umar Khaṭṭāb (God be

pleased with him). He told the *majlis* that in the course of a Friday sermon he declared: "Let it be known to you all that death is fast approaching me, and it is not a *karāmah* (miraculous deed) of mine that I say so. I say it because I have seen in my dream that a bird came and pecked at me twice, and the bird in dream is in reality the angel of death. On the basis of that I tell you that my end is near." The Khwājah said that he died in the following week. And it was in the *mīhrāb* (of the mosque) that he was wounded by the sword of Abū Lūlū', a slave of Mughairah. When Amir al-Mu'minin 'Umar fell on the ground, Abū Lūlū' went out of the mosque, attacked and killed nine persons<sup>53</sup> with his sword and after that he killed himself. Amir al-Mu'minin was still alive, and when he was told that the slave, after killing nine persons, had ultimately killed himself, he said: "All praise to Allāh; it was good that, instead of having been put to death as a punishment for my assassination at his hand, he had killed himself and that too on his own."

In this connection he also threw some light on the assassination of Amir al-Mu'minin 'Alī (God be pleased with him), and it was 'Abdur-Rahmān Ibn-i-Muljim who had killed him. According to a popular tradition, Ibn-i-Muljim was armed and was following him. Ḥadrat 'Alī had no arms. He reached the bank of a river, and stopped in order to find out the place from where he could cross it. Nearby there was a graveyard. He looked towards it and called out a person by name. Seventy persons of the same name responded to the call from their graves. Then he called out a person by name along with his father's name. There were seven persons of the same name, who spoke out from their graves. Then, again, likewise, he called out another person along with his father's and grandfather's names, and it was only he who responded. Amir al-Mu'minin asked him as to where the river was only knee-deep and could be easily crossed. The man, in reply, told him that he could cross the river from the same place where he was standing. Amir al-Mu'minin entered the river and crossed it. Ibn-i-Muljim also crossed the river. He had heard all that happened in the graveyard, and said to Ḥadrat 'Alī that it was strange



that he knew the names of the dead and those of their fathers, but he did not know the place from where he could cross the river. Ḥaḍrat 'Alī told him that he knew it but he did not want him to know what he really was. However, in brief, Amīr al-Mu'minīn rose for prayer. Ibn-i-Muljim attacked him with his sword, and he was fatally wounded. At the time the words that he uttered were: *فَزَيْتُ رُبَّ الكَعْبَةِ* (I swear by Allāh that I have got what I wished). And these were his last words.

I inquired as to whether this 'Abdur Raḥmān Ibn-i-Muljim was a Muslim. The Khwājah replied that he was a Muslim and was a supporter<sup>54</sup> of Mu'āwiyah. I further inquired as to what should be our belief about Mu'āwiyah. In reply he said that he was a Muslim, one of the Companions of the Prophet and the son of the Prophet's father-in-law, Abū Sufiyān. His sister, Ḥaḍrat 'Ummi-Ḥabībah was married to the Prophet (Peace be upon him).

After all this discourse, we talked and expressed feelings of love and concern for each other. As this visit of mine was after a long absence of eight months and people other than me had been coming and paying respects to him, I particularly expressed the pangs of my having been away so long from him that I had experienced during the period, and the keen desire that I had felt to present myself as soon as possible at his feet. In response to all this, the Khwājah said: "Once I sent a letter to Shaikh-ul-Islām Farīduddīn (May his soul be hallowed), in which I wrote the following quatrain:

زاں روی کہ بندۂ تو خوانند مرا

بر مردک دیدہ نشانند مرا

لطف عامت عنایتی فرمودست

در نہ چه کسم خلق چه دانند مرا

People love me,  
Because I am known to be  
A slave of yours.  
Your love for all

Has blessed me with a kind favour,  
 Otherwise, what I am  
 That people should know me.

After some time when I presented myself before the Shaikh-ul-Islām, he recited the quatrain that I had quoted in my letter, and said that he had committed it to his memory, peace to all.”

### MAJLIS 39

*Monday, the twenty-third of Sha'ban, AH 717*

I had the honour of kissing his feet. A *murīd* of Ḥadrat Makhdūm (The Khwājah) had given me three *Shishgānī Jitals* at Deogir (Deccan) to be handed over to the Makhdūm of the whole world as an humble offering and a request be made to him, on his behalf, to pray for his well-being. I, as asked by the man, placed the three *jitals* at the *makhdūm's* feet and conveyed his circumstances to him. The Khwājah (God remember him with His blessings) accepted the three *jitals* and with his own blessed hand took and kept them before him. Then, he narrated the anecdote: “Once Shaikh Shihābuddin Suhrawardī (May his soul be hallowed) returned from *hajj* pilgrimage. People at Baghdad went to pay homage to him and each of them brought to him some cash or goods as offerings. In the meantime there came in an old woman who untied a knot in her worn out *chādar*, and taking out a *dirham* (*diram*) from it put it before him. Shaikh Shihābuddin took the *dirham* and placed it over and above all the gifts and offerings that had been brought to him, asking all those present to take whatever they wished from the gifts and offerings piled up there. On this, everyone picked up some cash and something that seemed to him best in the lot. Shaikh Jalāluddin Tabrizī (God make his grave fragrant) was also present there. Shaikh Shihābuddin asked him to take something. He took the *dirham* which the old woman had offered to the Shaikh. He saw this and

addressing Shaikh Jalāluddīn Tabrīzī, remarked that, as a matter of fact, he had got all the riches of the (spiritual) world."

These words of the Khwājah encouraged me to ask him as to whether Shaikh Tabrīzī was the *murīd* of Shaikh Shihābuddīn Suhrawardī. He replied in the negative and said that he was the *murīd* of Shaikh Abū Sa'īd Tabrīzī, after whose death he went to Shaikh Shihābuddīn Suhrawardī and associated himself with him. He attended on him with so much devotion that even a *murīd* could hardly do for his *pir*. Shaikh Shihābuddīn Suhrawardī, in spite of his old age and physical weakness, used to go (from Baghdad) for *hajj* every year, and the foodstuff that was carried for him, being cold, did not suit him. Shaikh Jalāluddīn Tabrīzī had contrived a device and carried the trivet and the cooking pot on his head in such way that the fire when lit in it did not do any harm to his head. This he did in order to serve hot meal to the Shaikh whenever he felt a desire to eat.

Therefrom, Shaikh Abū Sa'īd Tabrīzī, who was the *pir* of Shaikh Jalāluddīn Tabrīzī, became the subject of discourse. The Khwājah spoke highly of his spirituality and the total renunciation that his personality symbolized. He said that most of the time he had nothing to eat and did not accept anything from others. Once it so happened that there were no provisions in his *khānqāh* continuously for three days, and he along with others in the *khānqāh* had to live merely on pumpkins and water melons. When the chief of the city came to know of that, he asked his aides to take some money and give it to the Shaikh's personal *khādim* with the instruction that, as he would never accept anything from him, the Shaikh should not be told about it, and that the money be spent little by little. They followed the instruction and the Shaikh's *khādim*, after receiving the money, spent a portion of it with no intimation of the same to the Shaikh who, on his part, that day did not feel the usual *dhawq*, peace and comfort that he had always had in his devotional prayers. He called the *khādim* and asked him to tell as to how he could incur the expenditure (when there was nothing

in the store). The *khādim* could not conceal the fact, and told the Shaikh everything in detail. The Shaikh inquired as to which direction the man who had brought the money, had entered the *khānqāh* from, and as up to what place he had walked up. Then, he asked the people to dig out the earth from the places his footsteps had touched. The order was carried out and the earth thus taken out was thrown away outside the *khānqāh*. After this, the Shaikh turned the *khādim* out of the *khānqāh* along with the remaining cash.

The Khwājah thus talked about the extent to which Shaikh Abū Saʿīd Tabrīzī had renounced the world. Then, he said: "Shaikh Shihābuddīn Suhrawardī received a large quantity of *futūh* and spent all that he thus received. But when the time for his departure from this world approached, one of his sons, ʿImād, who was a young man of thirty and in complete disharmony in mind and spirit with his father, asked the *khādim* to hand over the key of the store to him. This made him angry and he chastised him saying that at what an inopportune time he had asked for the key. The Shaikh, at the time being in the agony of death, came to know of this and asked the *khādim* to give the key to him (ʿImād). The son got the key and opened the store, but there were only six *dīnars* which were also spent on the Shaikh (in connection with the last rites)."

## MAJLIS 40

*Thursday, the fourth of Ramadān, AH 717*

May the whole universe be benefited by the blessings that are associated with this month.

I had the honour of kissing his feet. There came in a student. The Khwājah asked as to how he was and what he was doing. He replied that he had completed his studies, was in search of an employment and for that he was fervently knocking at the doors of authorities. After he had left, the Khwājah (May God remember him with His blessings) recited the following verse,

شعر بر وصف حال بس سره ایت  
چوں بنخواست رسید مسخرایت

As long as a verse reflects (a spiritual) experience,  
It is pure and agreeable.

It turns into a jest and buffoonery, when it is  
meant

To have a desire fulfilled.

and observed that a verse was a delicate and chaste thing, but if it was composed in praise of others and was recited before a person with a view of getting something from him, it degenerated into a dull piece devoid of all purity and refinement. That was the case with learning also. It was highly commendable to be a man of learning. But if it was used as a source of earning, and started knocking at the doors (of rich people), then it was deprived of all privilege and prestige that were due to it.

Meanwhile a slave who was a *murīd* of his, came with a Hindu and said: "He is my brother". After the two had taken their seats the Khwājah (God remember him with His blessings) asked the slave as to whether his brother had really no inclination towards Islam. In reply he said: "I have brought him to you for the same purpose and believe that he might embrace Islam with the benefic of a kind look of your holiness towards him." This moved the Khwājah to tears and he observed: "The hearts of these people are not in the least changed by any words of advice or sermon. But if they are placed in the company of virtuous men, it is possible that they might embrace Islam because of their ennobling influence."

This was followed by an anecdote<sup>55</sup> that he thus narrated: "When Ḥaḍrat 'Umar Khattāb (God be pleased with him) became *Khālīfah*, there was a war against Iraq, in the decisive battle of which the king of Iraq was captured and was brought before the *Khālīfah*. Ḥaḍrat 'Umar said to

him that if he embraced Islam, Iraq would be returned to him. The king of Iraq refused and Hadrat 'Umar's reaction was that if he did not accept Islam, he would be killed. The king refused again. This led Hadrat 'Umar to ask the people to bring the sword and call the executioner. The king was a wise man. When he saw all that, he asked Hadrat 'Umar to arrange for some drinking water as he felt thirsty. Water was brought for him in a glass tumbler. He refused to drink from it. Hadrat 'Umar ordered that, as he was a king, water for him be brought in a silver tumbler. The king refused to drink water from that tumbler also, and asked to bring water for him in a tumbler made of clay. Water was, therefore, given to him as he had desired. Holding the tumbler in his hand he asked Hadrat 'Umar to assure him that he would not be killed till he had drunk that water from that very tumbler. Hadrat 'Umar agreed and promised accordingly. After this, the king threw the tumbler on the ground, it broke into pieces and all water spilled. Then, he said to Hadrat 'Umar that, as he had not drunk the water that the tumbler contained, his life would be certainly spared and he would not be killed. Hadrat 'Umar was wonderstruck at his wisdom and common sense, and he assured him that he was safe. Then he asked a Companion of the Prophet, whose piety and righteousness was universally recognised, to take him to his house and keep him in his company. He agreed and did as he was instructed. Soon the good company of the Companion of the Prophet had a reforming effect on the king who sent word to Hadrat 'Umar to invite him in order that he could embrace Islam at his hand. Hadrat 'Umar invited him and he embraced Islam. After this, Hadrat 'Umar wanted to entrust the government of Iraq to him. But the king was not agreeable to that and said that the land of Iraq was of no use to him, and that he wanted only a village in Iraq. That would be sufficient for me to live on. Hadrat 'Umar agreed but in the meantime the king asked Hadrat 'Umar that he be given a deserted village, so that he could make it a populous one. He sent some people to the Iraqi territory to find out a deserted village, but they returned only to tell Hadrat 'Umar that they did not find a single village in Iraq, which was not

populous and prosperous. The king said to Ḥadrat 'Umar, when it was reported to him that every village in Iraq was well inhabited, that by that desire of his he simply wished to impress upon him that he was handing over a prosperous Iraq to him and to warn him that he would be accountable on the Day of Judgement if any place in Iraq was rendered barren and desolate during his regime."

While narrating the anecdote the Khwājah (God remember him with His blessings) was in tears. He expressed his deep appreciation for the intelligence and wisdom that the king possessed, and referring to the honesty and truthfulness as distinguishing features of Islam and Muslims, he narrated the anecdote: "A Jew was the neighbour of Khwājah Bāyazīd Bistāmī (May his soul be hallowed). When Khwājah Bistāmī died, people asked the Jew as to why he had not accepted Islam. He replied: 'Which Islam? — If Islam was that which Bāyazīd believed in and practised, then it was beyond my reach, and if it was what you people practise, then I am ashamed of that Islam.'

## MAJLIS 41

*Saturday, the twenty-seventh of Ramadān, AH 717*

I had the honour of kissing his feet. Malih, who is my freed slave and serves me as my attendant, presented some sugar candy to the Khwājah. It was the occasion of the marriage of his daughter. The Khwājah (God remember him with His blessings) knew that Malih had four daughters. However, when he saw the candy he asked as to what it was. I said that one of Malih's daughters had been married. The Khwājah looked towards Malih and observed that a protective curtain was drawn between the hell and the one who had a daughter, and he was certainly more fortunate as he had four daughters. He further observed that the father of daughters was blessed with means of subsistence, and that God increased the quantum of his livelihood and made his circumstances easy. Suited to the occasion he referred

to the incident of the boy who was killed by Ḥaḍrat Khidr, and Ḥaḍrat Mūsà (Moses) had expressed his disapproval of that, and had observed that he (Ḥaḍrat Khidr) had killed an innocent boy.<sup>56</sup> But, as Ḥaḍrat Khidr knew the kind of life the boy was destined to live, he had given an appropriate reply to Ḥaḍrat Musà's objection. However, later a daughter was born to the man after his son had been killed by Ḥaḍrat Khidr, and that daughter of his gave birth to seven sons, all of whom were later blessed with *wilāyah* (i.e., all of them grew to be *walis*).

After that the Khwājah asked me as to where I said my *tarāwīḥ* prayers. I submitted that I did that at my residence where an *imām* led the prayers. He asked about the verses of the *Qur'ān* that the *imām* recited in the prayer. I replied that he recited *Sūrah-i-Fātiḥah*<sup>57</sup> (The Opening Chapter) and *Sūrah-i-Ikhlāṣ*<sup>58</sup> (Purity of Faith). He said that it was well and good. He also said that Ḥaḍrat Shaikh Fariduddīn (May his soul be hallowed) also recited the same; he had grown old and said the prayers while sitting; actually he offered only the obligatory *rak'ats* standing, while for others he kept sitting.

The Khwājah mentioned the name of a pious person who said that he took only a morsel of food at supper and enjoyed a sound sleep at night. This was, according to him, better than if he ate to his fill and spent the whole night in prayers. Then, the Khwājah told the *majlis* that it was seldom that the great Shaikh (Shaikh *Fariduddīn*) was without fast. He was very particular in keeping fast and did not care whether he had fever, had undergone blood letting or cupping. Quite contrary to this, he said, were the circumstances of Shaikh Bahā'uddīn Zakariyā who fasted only occasionally, but most of the time he kept himself engaged in devotional prayers and remembrance of God. The Khwājah then referred to the *Qur'ānic* verse: *كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا* (Eat good and pure things and do good deeds),<sup>59</sup> and remarked that Shaikh Bahā'uddīn Zakariyā was one of those men of God, to whom the verse applied aptly.



**MAJLIS 42**

*Saturday, the fourth of Shawwāl, AH 717*

I had the honour of kissing his feet. The discourse started about love for children. The Khwājah observed that the Prophet (Peace be upon him) liked children very much and treated them with kindness and affection. Then, he narrated that once the Prophet saw Imām Ḥasan with other children. He went to him, put one of his palms under his chin and another on his head, and kissed him. I respectfully submitted: "It is said that the Prophet imitated the voice of camel for Ḥasan and Ḥusain (God be pleased with them)." He replied: "Yes, the incident is well-known, and it is recorded in books that on the occasion the Prophet (Peace be upon him) had said to Ḥasan and Ḥusain: *بِعَمِّ الْجَمَلِ جَمَلُكُمْ* (Your camel is best of all camels)." In this connection, he also said: "Amir al-Mu'minin 'Umar (God be pleased with him), during his *Khilāfat* once appointed an acquaintance of his as the *amir* of a region, and handed over the appointment letter to him. In the meantime, the Amir al-Mu'minin took a small child in his arms and started caressing him. The man said to Ḥadrat 'Umar that he had ten sons, but he had never loved anyone of them that way, nor had he ever showed so much love and affection for anyone of them. Ḥadrat 'Umar asked him to give the letter of appointment back to him. The man returned it to him and he, in turn, tore it to pieces and said to him that when he had no love and affection for small children, then how could one expect from the same for the grown up".

**MAJLIS 43**

*Wednesday, the fifth of Dhī'l Ḥijjah, AH 717*

I had the honour of kissing his feet. There came in a man. The Khwājah (God remember him with His blessings) inquired from him as to wherefrom he had come. He replied that he had come from the *Dārul Khilāfah* (capital) and the army camp which are in Siri. As Siri had come to be known

as *Dārul Khilāfah*, he said that he was from the *Dārul Khilāfah*. That reminded the Khwājah of Baghdad and he said that Baghdad was previously known as Madīnah-'i-Mansūr as it was Mansūr (one of the 'Abbāsī Caliphs) who had laid the foundation of the city of Baghdad and that it was later that it came to be known as Madīnah al-Islām.

Then, the Khwājah spoke of the friends of God and their intense love for Him, and observed: 'Tomorrow on the Day of Resurrection Ma'rūf Karkhī<sup>60</sup> (God's mercy be upon him) will be brought (before God) and he will be in such a state as if he is intoxicated beyond control. People raised (from their graves) and assembled there will be bewildered, and inquire as to who the man is. They will hear a voice that he is intoxicated with his love for Me, and his name is Ma'rūf Karkhī. Then, he will be commanded to enter the Paradise, but he will say: 'No, (I will not enter the Paradise), I did not love and worship You for the sake of Paradise'. Then, there will be the divine command to the angels to put chains of light around his body and forcibly drag him to Paradise.'

One of those present asked as to how a relationship of love and close proximity could be possible between God Who was formless and the Most High and the lowly progeny of Adam. The Khwājah (God remember him with His blessings) said that it was impossible to describe that in words, and that it was beyond human discussion. I submitted that it reminded me of a verse: عشق را بو حنیفه درس نگفت (Abū Ḥanīfah did not teach a lesson about love). But, before I recited the second line the Khwājah himself did it: عشق را در روایت نیست (and Shāfi'ī also did not say anything on the subject).

### MAJLIS 44

*Saturday, the eighteenth of Rabī al-Awwal, AH 718*

I had the honour of kissing his feet. The Khwājah talked a while about the virtue of forbearance, and said: 'There was a pious man who possessed the good quality of forbearance.

People asked him as to wherefrom he got it. The man told them that he got it from his teacher, Qārī 'Āṣim (God's mercy be upon him), who was master of *qir'at*. He was asked to tell them something of his (Qārī 'Āṣim's) qualities of forbearance. In reply he said: 'Once he happened to be at a deserted place, quite at a distance from the town. There a silly person started behaving with him foolishly and used indecent words against him. Qārī 'Āṣim did not say anything and remained quiet till they reached near the town, and Qārī 'Āṣim found the man still saying indecent things. When they entered the town and were amidst its people, Qārī 'Āṣim looked towards the man and asked him to return as there were his friends and acquaintances in a large number in the town, who might do him harm when they heard him speaking ill of him'. The pious man narrated yet another anecdote about Qārī 'Āṣim's forbearance. He said: 'Once I was present at his feet along with some other students of his. He was teaching us some book. He was busy in explaining and we were attentive to that. He had a sheet over his shoulders and around his waist and knees at the time and was giving us lessons. In the meantime a man came in and told him that his son had been killed. He asked him as to who had killed him. The man replied that the killers were his ('Āṣim's) cousins who and his son fell out, perhaps, because of an enmity that existed between them, and the latter was killed. Qārī 'Āṣim asked him to leave and request a particular person to lead the funeral prayer and bury him at a place indicated by him. These words he spoke and, then, turning towards his students, asked them to resume reading'. The pious man, as he put it, said that he did not see any reaction to the sad event on his face, the sheet which he had around his body, remained as it was, he did not change his posture even a bit and kept himself busy in teaching as if nothing unusual had taken place."

Then, the Khwājah (God remember him with His blessings) remarked that among the Companions of the Prophet it was Abū Bakr Ṣiddīq to whom the virtue of forbearance was attributed to the extent that once a

scurrilous person said some indecent things accusing him of a certain vice. Abū Bakr said to him: "My friend, I have a number of vices in me. It is only a few that you have come to know of."

Now, when the Khwājah had completed the discourse on forbearance, it was time for us to disperse. However, I submitted as to how it was if a *murīd* preferred to stay at home and kept himself engaged in remembering his *pīr* rather than meeting him frequently. The Khwājah observed that if one refrained from being frequently present in the *majlis* of one's *pīr*, but remembered him with love and concern, that was much better than one's being regularly present before the *pīr*, having no knowledge of what the love for one's *pīr* really meant. Then, he recited: *بیرون زرون بہ* *کہ درونی بیرون* (It is better to be outside than to be inside in a manner that one is really outside).

Related to this moral the Khwājah said, "Shaikh-ul-Islām Farīduddīn (May his soul be hallowed), contrary to the practice of Shaikh Badruddīn Ghaznawī and others who were always present before him, used to visit his *pīr*, Shaikh Qutbuddīn (May his grave be illumined), only once in two weeks." He further said: "When the time for the departure of Shaikh Qutbuddīn from the world approached, a pious man of Dehli (his name he had mentioned), who was buried quite close to Shaikh Qutbuddīn's grave, had the desire to succeed him after he had left on his last journey. Likewise, Shaikh Badruddīn Ghaznawī also cherished the same desire. But in the *samā'* which was to result in the departure of Shaikh Qutbuddīn from the world, he left behind him the will that his garment, staff, prayer-mat and the pair of wooden chappals be handed over to Shaikh Farīduddīn." Here the Khwājah said that he had seen the garment which was a two-layered quilt (with no padding in between), and continued: "However, in the night when Shaikh Qutbuddīn died, Shaikh Farīduddīn was at Hansi (God's mercy be upon all of them). The same night Shaikh Farīduddīn saw his *pīr* in a dream that he wanted him to be with him (Shaikh Qutbuddīn). Next day the Shaikh left for Dehli where he

reached after three days' journey. Qāḍī Ḥamīduddīn Nāgaurī was alive. He brought the garment and handed it over to Shaikh Farīduddīn (May his grave be full of fragrance). The Shaikh offered two *rak'ats* of prayers, put on the garment, went to the house where Shaikh Qutbuddīn lived, and after staying there for three days or, according to some, for seven days, left for Hansi. And the reason for his return to Hansi was the incident of the visit of a man named Sarhanga to Dehli in order to meet the Shaikh. In Dehli Sarhanga went to the house where the Shaikh had stayed two or three times and tried to see him, but he was not allowed by the guard to enter it. One day when the Shaikh came out of the house, Sarhanga managed to follow him and started crying. The Shaikh asked him as to why he was crying. He submitted: 'I am crying because it was easy to meet you at Hansi, but now (here in Dehli) it is so difficult to have even a glimpse of you'. The Shaikh at once told his friends that he would now return to Hansi. But they reminded him: 'Your Shaikh wanted you to settle down at Dehli. How is it that now you intend to move to some other place?' The Shaikh replied: 'The blessedness that my *pīr* has favoured me with is exactly one and the same whether I live in a city or in a desert.' "

### MAJLIS 45

*Saturday, the third of Rabi' al-Ākhir, AH 718*

I had the honour of kissing his hands. The discourse started with the subject of faith of *murīds* in their *pīrs* and the strict conformity of their actions to the instructions given to them by their *pīrs*. In regard to this the Khwājah narrated the anecdote: "Qāḍī Ḥamīduddīn Nāgaurī (God's mercy be upon him) had a grandson (daughter's son) named Sharafuddīn who lived somewhere in the vicinity of Nagaur. He thought that he should go and express his sentiments of devotion to Shaikh-ul-Islām Farīduddīn (May his soul be hallowed). With this intention in mind he left Nagaur. But (before he had started his journey), his slave-girl who could be easily

sold at a price of about a hundred *tan̄kas*, asked her master to convey her sentiments of servitude to the Shaikh and present to him, on her behalf, the embroidered kerchief which she had herself made. However, in short, Mawlānā Sharafuddīn reached there and presented himself to the Shaikh-ul-Islām in all devotion. After inquiring about his health and welfare, he submitted that back home he had a slave-girl who was devoted to him (the Shaikh) and had sent him her sentiments of devotion and sincere regards. With these words he placed the embroidered kerchief before the Shaikh, which she had sent to him. On this Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) uttered these benedictory words: 'May God grant her freedom'. When Mawlānā Sharafuddīn begged his permission to leave and went out, he thought that whatever the Shaikh had said, will certainly take place and the slave-girl will regain her freedom. But, as she must fetch a high price, he would not free her of his own. He would sell her, and it could be that the man who bought her, might as well free her. But soon another idea occurred to his mind. He thought that if the slave-girl was freed in a house other than his, its reward will go to the man who would free her. Then, why should he himself not grant her freedom? With this intention in his mind he went back to the Shaikh and told him that he had freed his slave-girl."

### MAJLIS 46

*Sunday, the eighteenth of Rabi' al-Ākhir, AH 718*

I had the honour of kissing his feet. The Khwājah started his discourse with the subject of love for/and aversion to the world, and observed: "There are three kinds of people: (1) those who love the world, remember it everyday and keep themselves fully engaged in seeking it, and their number is very large, (2) people who hate the world, condemn it loudly and keep themselves wholly busy in expressing their aversion to it, and (3) the third category is of those people

who neither love the world, nor do they abhor it. And such people are better than those who belong to the first and the second categories." This was followed by the anecdote that a man went to see Rābī'ah Baṣariyah.<sup>61</sup> There he sat down and began to denounce and condemn the world. Rābī'ah chastised and told him not to come and see her again, as because of his talking too much of the world, he seemed to be one of those who loved the world most.

Then, concerning the subject of renunciation the Khwājah talked about a *darwesh* called Ṣūfi Badhnī who lived somewhere in the vicinity of Kaithal and Kahram, and said that he was so great a renunciant that he did not cover his body with any kind of clothes. I submitted as to whether he had contracted *ba'ah* at anybody's hand. He replied in the negative and remarked that if he had a *pīr* he would have certainly told him that *ṣatr-i-'aurat* was obligatory, and that he must observe it. This showed that he had no *pīr*. He also said that he (the *darwesh*) prayed too much and used to sadly remark that in Paradise which was so pleasant a place, no prayers would be required. I again intervened and asked him as to whether it was worthy of a *pīr* of worldly disposition to ask his *murids* not to show any concern for the world. The Khwājah (God remember him with His blessings) replied that if he did so it would not be effective because there was *lisān-i-qāl* as well as *lisān-i-ḥāl*.<sup>62</sup> Advice and admonition are effective only when they are given with *lisān-i-ḥāl*. And *lisān-i-qāl* simply does not make any impact.

After this, the Khwājah spoke a while about Shaikh Shihābuddīn Suhrawardī (God's mercy be upon him), and said: "He had a *mindūl* from his shaikh, which he always kept with him and received *barakah* (blessing) from it. One day he was asleep and the *mindūl* was close to his feet. Suddenly, his feet touched it. When he woke up, he felt so sad and was so much in anguish that he used to say that he felt that tomorrow on the Day of Resurrection he would find himself afflicted by the same grief and repentance (as he experienced in this world)."

Concerning the moral contained in the above anecdote, he narrated an experience of his own. He said: "Once I got a *khirqah* from Shaikh-ul-Islām Farīduddīn (May his soul be hallowed). It was a *khirqah* made out of a blanket of coarse wool, and it is still with me. However, to tell in brief, when I was returning from Ajodhan to Dehli, I had the *khirqah* with me. There was also a companion with me in this journey. When we reached the place where there was a danger of being confronted with highway robbers, it started raining, and we took shelter under a tree. Meanwhile, some Hindu robbers with whom we were afraid of meeting there, appeared and reached us. I became anxiously alert because of the *khirqah* which I had with me. I thought that it was a gift from my Shaikh and I should never allow them to take it away from me. Then, it came to my mind that if they succeeded in taking it away from me, I should not live in these cities and human habitations. After a while, one of the Hindus went away in one direction and the other in another. Thus they all, one by one, dispersed, took their way, said nothing to us, and we reached our destination safe and sound."

This was followed by a short discourse on accumulating and expending worldly goods which, he said, one should not earn in order to accumulate except those which formed the minimum necessities of life, e.g., clothes with which one had to cover the *satr-i-aurat*, but one should not exceed the limits even in earning the necessities. Besides them, whatever one got should be generously spent. One should not store that. Then, he recited the couplet:

زر از ہر دادن بود اے پسر  
زہر نہادن چہ سنگ و چہ زر

O boy ! money is to give (to others),  
But if it is to be hoarded,  
Then it makes no difference  
Whether it is a piece of stone or a coin.



Almost agreeing with the meaning of this couplet, the Khwājah said that Khāqānī had composed the following lines:

چوں خواجہ نخواهد راند از ہستی خود کامی  
آن گنج کہ او دارد پندار کہ من دارم

As the rich man will not change  
The pattern of his self-willed and selfish life,  
You should think the treasure  
That he has, belongs to you.

In the meantime he advised one of us to use *miswāk* and corresponding with this, narrated that there was a *dānishmand* called Nūr Turk who went on a pilgrimage to Ka'bah, and he permanently settled down at Makkah. He built a house in Makkah at the door of which it was inscribed that it would be an unlawful act if one entered the house without a *miswāk*.

Then, the Khwājah spoke a while about the excellence of the disposition of *darweshes*, and to that effect he narrated the anecdote: "Shaikh Abū Sa'id Abul-Khair and Bū 'Alī Sīnā (Avicenna)<sup>63</sup> once met each other. Bū 'Alī asked a *ṣūfi* who was associated with the Shaikh to write him whatever the Shaikh said about him when he had left. But the Shaikh did not say anything, good or bad, about Bū 'Alī Sīnā. So one day the *ṣūfi* himself asked the Shaikh as to what his opinion was about Bū 'Alī Sīnā as a man. The Shaikh said that he was a philosopher, physician and a great scholar, but did not have the excellence of manners. The *ṣūfi* informed Bū 'Alī of the Shaikh's opinion about him. Bū 'Alī, in turn, sent something written to the Shaikh, in which he also wrote that as he was the author of so many treatises on good ethics, how could the Shaikh comment that he was devoid of good manners? The Shaikh smiled and remarked that he had not said that Bū 'Alī did not know about good ethics, but he had said that he did not have good manners."

The Khwājah also spoke a while about Qāḍī

Minhājuddīn. He said: "Every Monday I used to attend his sermon. Once, in his sermon, he recited the quatrain:

لب بر لب دلبران مهوش کردن  
 و آهنگ سرزلف مشوش کردن  
 امروز خوش است لیک فردا خوش نیست  
 خود را چو خسی طعمه آتش کردن

To kiss the moon-like heart-ravishing beauties,  
 And to sing the praises of their ruffled lock,  
 May be good and delightful today,  
 But tomorrow this will not be so.  
 This is just to make oneself,  
 Fodder for the Fire.

When I heard these lines, I lost control of myself, and it took some time to regain my composure." The Khwājah further said: "He (Qāḍī Minhājuddīn) was a man of good taste. Once he was invited to the residence of Shaikh Badruddīn Ghaznawī (God's mercy be upon him). It was Monday. He promised that he would be there after his oration was over. And, as soon as he had completed it, he went there, joined the *samā'* and, in ecstasy, tore his turban and the upper garment ( *دراع* ) to pieces. At the time Shaikh Badaruddīn's poem composed by him in the *radīf* of آتش گرفت was being sung." The Khwājah recited a couple of the verses of that poem, out of which I remember only the following:

نوحه می کرد بر من نوحه گر در جمعی  
 آه ازین سوزم برآمد نوحه گر آتش گرفت

The mourner was mourning for me in a crowd.  
 There came forth a burning sigh from within me,  
 And the mourner caught fire.

The Khwājah also told us that Qāḍī Minhājuddīn used to call Shaikh Badaruddīn as the Red Lion.

In connection with the mention of Qāḍī Minhājuddīn's sermons, the Khwājah was reminded of Shaikh Nizāmuddīn Abul Mu'wayyid. I submitted as to whether he had ever attended his oration. The Khwājah said: "Yes, but in those days I was just a boy, and could not comprehend the real meaning (of what he spoke about). One day when I went to listen to his sermon, I saw him enter the mosque with his shoes in his hand. He offered two *rak'ats*. I have never seen anyone else offering prayer (*namāz*) as he did. Then, he ascended the pulpit. There was a *muqri* called Qāsim who had a melodious voice. He recited a verse from the *Qur'ān*. After this, Shaikh Nizāmuddīn Abul Mu'wayyid (God's mercy be upon him) started his sermon, saying: 'I have seen written in my father's hand . . .' Hardly had he said anything more that people were deeply touched by this very first sentence and began to cry. Then, he recited these two lines of a quatrain:

بر عشق تو در تو نظر خواهم کرد  
جان در غم تو زیر و زیر خواهم کرد

I will keep my eyes fixed on you,  
And see that I do not waver a bit  
In my love for you.  
I will destroy myself,  
In the pangs of separation from you.

He read these two lines and the whole congregation raised loud cries. He repeated the lines twice or thrice and said: 'O, Musalmāns, at the moment I am unable to recollect the other two lines. What should I do!' This he said with so much humility and in such a way that everyone there was deeply moved. Qāsim Muqri reminded him of the two lines, and the Shaikh, after having recited the whole quatrain, came down from the pulpit."

The Khwājah also talked about the deep spirituality of Shaikh Nizāmuddīn Abul Mu'wayyid (God's mercy be upon

him) and narrated the anecdote: "Once it so happened that there was no rain. People forced him to pray for rain. He went to the pulpit and read the invocation for rain. After this, he raised his head towards heaven and said: 'O, Allāh, if it does not rain, I will not live in any human settlement'. He said this and came down. God showered the rain of mercy. Saiyyid Qutbuddīn met him afterwards and said: 'I have a firm faith in your peity and I knew that you are very close to God. But why did you say that if He did not cause it to rain, you would not live in any human settlement. Suppose, if He had not sent the rain, what would have you done?' Shaikh Nizāmuddīn Abul Mu'ayyid told him that he knew that God would cause it to rain. Saiyyid Qutbuddīn asked him as to how he knew that. He replied: 'Once there occurred a quarrel between me and Saiyyid Nurūddīn Mubārak<sup>64</sup> (May God illumine his grave) as to who would take the front seat and who the rear one in the presence of Sultān Shamsuddin Iltutmish. He felt hurt at one of my remarks that I had made in that connection. However, later when people approached me to say the prayers for rain, I went to his grave, and addressing him said that people wanted me to pray for rain, and he was angry with me. I further said that I would offer prayers for rain only when he had made peace with me, and if he did not do that, I would not pray. Then, I heard a voice coming from his grave that he had made peace with me and that I should go and pray for rain'."

### MAJLIS 47

*Wednesday, the fifth of Jamādi al-Awwal, AH 718*

I had the honour of kissing his feet. That day he spoke on the subject of *namāz*. I submitted as to how it was to change the place after offering obligatory *namāz*. He said: "It is better to change the place after the obligatory *namāz*. If the *imām* does not change his place (and continues the *sunnat rak'ats* at the same place where he had offered the obligatory ones), this act of his will amount to be a

detestable act (*makrūh*). But in the case of a follower of the *imām*, who offers his prayers other than obligatory ones at the same place it will not be a *makrūh* act. However, it is better if he also changes the place." He further said: "If the followers of the *imām* want to change the place after the obligatory prayers, it should be on their left side so that they stand facing the right side of the *qiblah*.

### MAJLIS 48

Thursday, the thirteenth of Jamādī al-Awwal, AH 718

The subject of discourse was about people kissing the hands of *darweshes* and seeking blessings from them. The Khwājah remarked that *mashāikh* and *darweshes* extended their hands to the people to be kissed by them in order that the hands of one who had been forgiven by God should reach their hands.

Then, he spoke about the effect of maledictory utterances of *darweshes*, and narrated, "Once one of the *murids* of Khwājah Ajall Shirāzī (God's mercy be upon him) went to him and said that there was a neighbour of his who peeped into his house. He had admonished him several times to desist from that, but he had not listened to and caused annoyance to him. Khwājah Ajall asked him as to whether he knew that he (the *murid*) was connected with him. The *murid* replied in the affirmative. Khwājah Ajall said that then how it was that his neck had not broken. After the Khwājah had spoken those words of curse, the *murid* went to his house and found that that neighbour of his had died with a broken neck. He inquired as to how that had happened. People told him that he had wooden chappals in his feet, slipped, fell down and died."

This led him to talk a while about men of God, and narrated the anecdote: "There was a time when four persons, each with the name of Burhān, came to Dehli from the north. Out of these one was Burhān Balkhī and one was known as Burhān Kāshānī. The appellations of the other two

I do not remember at the moment. They were good friends and had perfect accord and agreement among themselves. They lived together, had a common mess, and studied at the feet of one and the same teacher. When they had arrived at Dehli, Naṣir Kāshānī was the Qāḍī of the city. One day, in a *majlis*, he put a question to Burhān Kāshānī and asked him to answer it. It was an academic question. Burhān Kashānī was a thin and lean man of short stature. When he started to answer the question, some students present in the *majlis* remarked that how that *rēzah* (a small particle of a thing) could answer the question! From that day he came to be known as Burhān Rezah instead of Burhān Kāshānī. However, this Burhān was a pious man and in the last years of his life he became an *abdāl*." The Khwājah (God remember him with His blessings) further said: "I have seen him. Every morning he used to come out of his house alone and on foot, although he had more than ten horses and hundred servants. He had a son called Nūruddīn Muḥammad. One day he said to his father that they had many enemies and every morning he (father) went out alone. If he took a slave with him, he would be at his service and provide him water when he needed it. But Mawlānā Burhānuddīn said to him: 'Bābā Muhammad, if there could be an access for the slave to the place where I go, you would have been the first person to accompany me as you are my son'."

### MAJLIS 49

*Sunday, the ninth of Jamādī al-Ākhir, AH 718*

I had the honour of kissing his feet. As the month of Rajab was approaching, I submitted: "Khwājah Owais Qarani (God be pleased with him) has prescribed to offer a special *namāz* and on the 3rd, 4th and 5th of Rajab. Likewise, there are *namāz* and *du'ā* prescribed by holy men. It, therefore, sometimes passes in mind that all these must have come down from the Prophet or his Companions. Now, wherefrom are the *namāz*, the *sūrahs* to be read as detailed by Hadrat

Owais Qarani and the invocations (*du'ā'in*) particularly prescribed by him for the occasion?" The Khwājah replied that those were all inspirations of God.

After this, he said: "Previously, when I had to go to Ajodhan to present myself at the feet of my Shaikh, I invoked the litany of the three Beautiful Names of God — *Yā Hāfizu*, *Ya Nāşiru*, *Yā Mu'īnu* (O the Preserver of all things, O the Giver of victory, O the Defender) before I started on my journey. This I had not heard and learnt from anyone. I invoked them on my own as it suited the occasion of undertaking the journey to pay my homage to the Shaikh and I sought succour and protection from God. However, it was long before a friend of mine gave me the complete *du'a* which is like this:

يَا حَافِظُ يَا نَاصِرُ يَا مُعِينُ يَا مَالِكُ يَوْمَ الدِّينِ بِحَقِّ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ

O the Preserver of all things, O the Giver of victory, O the Defender, O Master of the Day of Judgement, on account of 'Thee do we worship, and Thine aid we seek'."

For a moment the Khwājah talked about the spiritual states and stations of *mashā'ikh*. I made a submission: "I have heard about a statement attributed to Khwājah Bāyazīd Bistāmī,<sup>65</sup> and I feel disturbed and am unable to find any convincing explanation in regard to that." He asked me as to what the statement was. I submitted: "It is said that once he had remarked that Muhammad and others would be under my banner on the Day of Judgement." The Khwājah (God remember him with His blessings) observed that that was incorrect, and that he had never spoken such words. However, he added that he was reported to have once stated: *سُبْحَانِي مَا أَعْظَمُ شَأْنِي* (Glory be to me; how exalted are my affairs!) But, afterwards, in the last years of his life, he had realized his mistake and felt penitent. He had also said: "I have been a Jew. Now I break my *zunnār*, embrace Islam afresh and declare:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لِأَشْرِيكَ لَهُ وَأَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I testify that there is no god except Allāh; He is One and has no partner. I testify that Muḥammad is His servant and messenger.”

Hereat, the spiritual states of the Prophet (Peace be upon him) were referred to. The Khwājah observed: “The spiritual states that the *mashā'ikh* come to acquire, are related to those of the Prophet, and it has been narrated that one day the Prophet (Peace be upon him) went to a garden where there was a well. He went there, sat down on the edge of a well with his legs hanging down in it, and engaged himself in remembering God. Abū Mūsà Ash'arī was with him. The Prophet asked him not to let anyone in the garden without his permission. In the meantime Abū Bakr Ṣiddīq (God be pleased with him) reached there, and his arrival was immediately announced to the Prophet. He asked Abū Mūsà Ash'arī to let him come in and give him the good news of the Paradise having been already granted to him. Abū Mūsà brought him inside the garden. He came and took his seat on the right of the Prophet, with his legs, likewise, hanging down in the well. Then came 'Umar Khaṭṭāb (God be pleased with him) who was also ushered in the garden with the good tidings of the Paradise already granted to him. He came and sat down on the left of the Prophet in the same position. 'Umar Khaṭṭāb was followed by 'Uthmān (God be pleased with him) who was also allowed to enter the garden. He came in and, after some hesitation took his seat, in the same position, in front of the Prophet. Likewise, after 'Uthmān, came Amir al-Mu'minin 'Alī (May God grant him honour) and made himself seated likewise. Thereafter, the Prophet (Peace be upon him) remarked: ‘Today, we are together here. In the same way, in death and resurrection we will remain together’.”

Thereafter, the Khwājah discoursed a while on the



subject of *faqr* and *khirqah* and said: "In the night of *mi'rāj* Ḥaḍrat Muṣṭafà (Peace be upon him) was granted *khirqah* which is known as *khirqah-i-faqr*. He called his Companions and informed them that he had been granted a *khirqah* and been asked to give it away to one who answered correctly the query, the reply of which was confided to him. Then, he looked towards Abū Bakr and asked him as to what he would do if he gave the *khirqah* to him. He replied that he would be true to his faith, a sincere observer of his duties and indiscriminately generous to others. On being asked the same question 'Umar replied that he would practise equity and be a custodian of justice. 'Uthmān answered the query to the effect that he would generously spend and liberality would be dear to his heart. When the question was put to 'Alī, his reply was that he would be a veiler of other's sins and would conceal the faults of all people. The Prophet handed over the *khirqah* to 'Alī, and said that he was commanded to give it to one who answered the question that way."

Then, the virtues of Amīr al-Mu'minin 'Alī were mentioned, particularly his practice of justice and generosity. In this connection the Khwājah said: "Once (Ḥaḍrat 'Alī) lost his armour. One day he saw it in the hands of a Jew and said to him that it belonged to him. The Jew, in turn, asked him to file a suit against him, prove that it was his and then take it from him. During those days Ḥaḍrat 'Alī himself was the Khalīfah, he therefore said to the Jew: 'I am Khalīfah as well as the suitor. So how can the claim be established? Let us go to Qāḍī Shurayḥ and present the case before him'. Together they went to Shurayḥ who was deputising Ḥaḍrat 'Alī at that time, and the hearing of the case started. Shurayḥ looked towards Amīr al-Mu'minin 'Alī and said to him: 'Though you are Khalīfah, yet as your deputy at the moment I wield real authority. Moreover, you are here as a plaintiff. You are therefore required to stand side by side with the Jew'. Amīr al-Mu'minin 'Alī obeyed the order, stood beside the Jew and submitted that the armour was his, and it should not be in the Jew's possession. He

was asked to prove that. 'Alī inquired as to what he would have to do. Shurayḥ asked him to bring witnesses. He set up Hasan and Qanbar as witnesses. Shurayḥ said to him that as Hasan was his son and Qanbar his slave, he would not accept their attestations. Thereupon, 'Alī stated that he did not have any other witness. Shurayḥ asked the Jew to have the armour and keep it in his possession till 'Alī brought two witnesses to testify that he was its real owner. The Jew saw all that, was amazed and said to himself that the religion preached by Muḥammad was a religion of such virtues! He embraced Islam then and there, handed the armour to Amir al-Mu'minīn 'Alī, with the remark that it was his property, and that he had held it unlawfully in his possession. Amir al-Mu'minīn 'Alī, however, returned it to him along with a horse."

It was in this very *majlis* that a *murid* of the Khwājah came in, and submitted that a son was born to him. The Khwājah (God remember him with His blessings) asked him as to what name he had given to the baby. He replied that he had named him as (*Khair*: good), but, he wished that his *makhdūm* should bless him with a suitable name. The Khwājah said that as he had already named the child as *Khair*, it should remain as it was.

And quite appropriate to the occasion he narrated the anecdote: "Once Khwājah Khair Nassāj (God's mercy be upon him) went out of the city. One of the city magistrate's aides caught him and asserted that he (Nassāj) was his slave. Khair Nassāj did not say anything, accepted his words, and remained with him for a long time. The man had a garden which was entrusted to the care of Khair Nassāj. One day the man went to his garden and asked him to bring a sweet pomegranate for him. Khwājah Nassāj brought one and gave him. When he tasted it, it turned out to be a sour one. The man said to him that he had asked him to bring a sweet pomegranate. He went and brought another one which also turned out to be sour. This led the owner of the garden to reprimand Nassāj that he wanted a sweet

pomegranate, but he had again brought him a sour one. Khwājah Khair Nassāj said that how he could know which (of the pomegranates) was sweet and which one was sour. The owner said to him that it was long that he was appointed to look after the garden, and he still did not know of the sweet and sour pomegranates of the garden! Khwājah Nassāj replied that he was appointed to look after the garden, and that he thought himself a trustee and, therefore, he could not taste and eat the pomegranates in order to know which one of them was sweet or sour. The owner, when he came to know of that, let him free. Khwājah Khair Nassāj had a different name before that and the man had given him the new name as Khair. But, when he regained his freedom, he let the new name remain as it was."

## MAJLĪS 50

*Saturday, the twenty-sixth of Rajab, AH 718*

I had the honour of kissing his feet. This humble servant of his had some doubts about a *ḥadīth* which I wanted to ascertain from the Khwājah, and the *ḥadīth* was reported as زُرْ غِيَابًا تَرَدُّدًا حَبًّا (Make visits after intervals, for it increases love).<sup>66</sup> I submitted as to whether it was the statement of the Prophet (Peace be upon him). The Khwājah confirmed it and observed that it was narrated by Abū Hurairah (God be pleased with him) who used to be always present at the feet of the Prophet. The Prophet said to him: زُرْ غِيَابًا (Come at intervals). The Khwājah explained the word, غَيْبًا (*Ghibb*) as visiting one with a gap of one day, and said that the Prophet (Peace be upon him) had asked Abū Hurairah to pay him visits after the gap of one day.

Then, the Khwājah spoke a while about the *darweshes* who had a family and were involved in household affairs, and observed: "There are three occasions when one should be patient and be prepared to endure whatever he had to

face: One is *aṣ-ṣabru 'an-hunna* ( الصَّبْرُ عَنْهُنَّ ), the other is *aṣ-ṣabru 'alai-hunna* ( الصَّبْرُ عَلَيْهِنَّ ) and the third one is *aṣ-ṣabru 'alan-nār* ( الصَّبْرُ عَلَى النَّارِ ). Then he explained these phrases this way: "First of all, one should restrain oneself from women and be patient. If one feels no attraction for and has no inclinations towards women and takes to abstinence, it is a better form of patience ( صَبْر ). This would be called as *الصَّبْرُ عَنْهُنَّ*. And if this form of *sabris* beyond one, one should have a wife or buy a slave-girl. But in that case one should endure patiently whatever trials and tribulations one has to undergo. This is known as *الصَّبْرُ عَلَيْهِنَّ*. However, in case one exceeds these limits and indulges in sinful acts, then there is no way out for one. One has to be enduringly prepared to be patient and reconcile with the Fire (of Hell). Thus, these are the three kinds of *ṣabr* in this regard: (1) *الصَّبْرُ عَلَى النَّارِ* (3) and (2) *الصَّبْرُ عَلَيْهِنَّ* (2) and (1) *الصَّبْرُ عَنْهُنَّ*. Peace to all."

## MAJLIS 51

Tuesday, the thirteenth of Sha'bān, AH 718

I had the honour of kissing his hands. The name of Mawlānā Nūr Turk<sup>67</sup> was mentioned. I submitted that some of the 'ulamā' of Dehli talked adversely about his beliefs. The Khwājah contradicted that and remarked that he was purer than the water that rained from heaven. I again submitted that I had read in *Tabaqāt-i-Nāṣirī* that 'ulamā'-i-sharī'ah called him as *Nāṣibī* and *Murjī'*. He said that he (Mawlānā Nūr Turk) disliked the 'ulamā' of the capital for their deep indulgence in worldly affairs, and considered them as worldlings. So, in retaliation, they talked such things about him. I asked him as to who the *Murjī's* and *Naṣibis* were. In reply he observed that *Naṣibis* were *Rāfidis*, and *Murjī's* were of the sect, *Murjīyah*, which believed in *rajā'* ( رَجَا' ). Then, he explained that the latter could be placed in two categories. One was of those *Murjī's* who were known as pure (*Murjī'-i-khālīs*), and the other consisted of those who were called as non-pure (*ghair khālīs*). The pure *Murjī'* was

he who talked about God's mercy only, while the non-pure *Murji'* believed in Mercy and Punishment both. And that was the authentic doctrine of belief.

After that, he said: "Mawlānā Nūr Turk's words used to leave a deep impact upon his listeners, but he was not a *murid* of anyone. Whatever he said was all based on the strength of his erudition and spirituality. He had a slave who worked as a carder. He gave him one *dirham* daily, and he considered it sufficient for his living." After that, the Khwājah narrated: Mawlānā Nūr Turk went to Makkah and settled down there. A man from this area also went there and gave him two maunds of rice that he had taken with him for the Mawlānā. He accepted the gift and prayed for him. Before that, once it had so happened that Raḍiyah Sultān<sup>68</sup> sent him some money. He refused to take it, and with the stick he had in his hand, repeatedly struck it, saying what was all that asking (the emissary of the Sultān) to take it away. However, the man from whom he had accepted the gift of rice, said to himself that it was he who had refused to accept that substantial amount of money in Dehli, but in Makkah, he had accepted the rice. Mawlānā Nūr Turk said to him: 'O Khwājah, you are in Makkah, do not think of Dehli. And, also, I was young those days, but how long could the vigour and firmness of youth last? Now, I am an old man, and, grains are also not easily available here'."

Then, the Khwājah said that once he (Nūr Turk) went to Haṣsi and delivered a sermon. He added that he had heard it from Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) that he had been present in many a sermon of his — "When Mawlānā Nūr Turk reached Haṣsi and started his sermon", the Shaikh-ul-Islām said to the Khwājah, "I also went to attend it, I had a torn and dirty garment on me. We had never met before: The very moment I entered the mosque and he caught sight of me, he started with the remark: 'O Musalmāns, the one who has the perception to critically examine the words and their meanings, has arrived'. Then he praised me so much as no one might have

ever heard such praises for even a king.”

After that, the Khwājah talked about inscribing and giving amulet (*ta'widh*) to people, and said: “Once Shaikh Farīduddīn went to Shaikh-ul-Islām Qutbuddīn Bakhtiār (May God illumine his grave) and submitted that people came to him and asked for amulets. He sought his advice as to what he had to do in that regard — should he give? Shaikh Qutbuddīn remarked that none of them could fulfil the desire of anyone, and that in an amulet there was the name and, at times, some revealed words of God. He, therefore, advised the Shaikh to give amulets to those who wanted it from him.”

This was followed by his own story of the permission granted by his Shaikh to give amulets. The Khwājah (God remember him with His blessings) said: “It often had passed in my mind that, at some appropriate time, I would request the Shaikh to favour me with his permission to give amulets. Once it so happened that Badruddīn Ishāq who inscribed amulets on his behalf, was not present, and people who needed amulets had gathered there. The Shaikh looked towards me to do the job. I started inscribing and the crowd grew bigger. I inscribed quite a good number of amulets, and the crowd swelled still more. Meanwhile, the Shaikh looked towards me again and asked as to whether I felt tired. I submitted that the kind consideration of the Shaikh was my inspiration. Thereupon, he granted me the permission to give amulets for those who needed them. He also observed that mere touch of the hands of the men of piety was also something very significant.”

## MAJLIS 52

*Monday, the eleventh of Ramaḍān, AH 718*

I had the honour of kissing his hands. Everyone who came, brought some present. When he turned to leave, the Khwājah (God remember him with His blessings) asked those around him to give the man something, and said:

“Shaikh-ul-Islām Fariduddīn (May his soul be hallowed) used to say that whosoever visited him, brought something (for him), but if a poor man visited him without a present, he saw to it that he did not leave without having anything from him.”

Thereupon, the Khwājah observed that the Companions of the Prophet (Peace be upon him) went to him in order to acquire knowledge and learn the precepts of the *sharī'ah*, and returned (to their respective places) armed with proofs in favour of the *dīn* to guide others on the straight path in the light of what they had learnt at his feet. They did not disperse until they had eaten something. The Khwājah also told the audience that one day Amīr al-Mu'minīn 'Alī (God be pleased with him) in his *khutbah* (address) said that he could not recall any occasion when the Prophet (Peace be upon him) had kept anything overnight. Whatever he had between the morning and the siesta time, and after the siesta till the evening, he would give it to others.

Thereafter, this humble, servant of the Khwājah submitted as to what *isrāf* (اسراف : excess of expenditure) was and as to how one could define it. The Khwājah remarked that whatever was given to others without a good intention and was not given for the love of God, that was all *isrāf*. That way if one gave even a *dang* it could be *isrāf*, and it was not *isrāf* if one gave the whole world for God's sake. In this connection, he also said that Shaikh Abū Sa'id Abul-Khair (God's mercy be upon him) was used to much expending. He was reminded of the *hadīth*: لا خَيْرَ فِي الْإِسْرَافِ (There was no virtue in *isrāf*). Shaikh Abū sa'id promptly reacted: لا إِسْرَافَ فِي الْخَيْرِ (There was no *isrāf* in spending for charitable purposes).

Then, the Khwājah discoursed on the subject of *himmat*<sup>69</sup> (هَمَّت). He said: “There are different kinds of *himmat*. There was a pious man who had a son and a slave. The slave had an element of innate ability to follow the right path. The pious man had them seated before him, and first asked his son as to what his *himmat* aspired for. He replied

that his *himmat* wanted him to have horses and a number of slaves. Then, the man put the same question to the slave who replied that his *himmat* aspired to grant freedom to his slaves, if he happened to have any, and make free men his slaves by doing good and being generous to them." Thereafter, the Khwājah remarked the *himmat* of one consisted in seeking the world and that of the other desired to keep away from it; but, the *himmat* which was blessed in both the conditions — whether he had the world or not — was superior to the two kinds of *himmat* (mentioned above). He also remarked that the declaration of the man who said that he did not want the world, was, as a matter of fact, the proof of his longing for the world. What one should do, he observed, was to remain happily content with what God had wished for one, i.e., if one had the world in one's hand, one should spend it on the poor, and if not, should be content with the situation one was placed in, and enjoy the tranquil happiness that this contained.

In the meantime, he looked towards me and asked me as to whether I paid the *ṣadaqah-i-fiṭr*. In order just to understand, I submitted whether it was obligatory for me. He said: "Yes, if you fulfil the condition of *niṣāb*. The necessities of life, without which one cannot do, e.g., clothes, a horse and things which one essentially needs, stand out of the pale of *niṣāb*. But if you have money in cash, it will be counted as to form a part of *niṣāb*, and you will have to pay the *ṣadaqah*." I again submitted that as to what the verdict would be if one did not have any cash. But he did not comment on that. Instead, he observed: "Today I have enough. But there was a time when I did not have even a single *dang*. I did however give *ṣadaqah-i-fiṭr* by borrowing money from others. And this I have been doing since I came to know the *ḥadīth* that divine acceptance of fasting during the month of Ramadān was dependent upon the payment of *ṣadaqah-i-fiṭr*." I, with all the respect and love that I had for the Khwājah, assured him that I had understood the moral contained therein and in future I would regularly pay *ṣadaqah-i-fiṭr*. He asked me to pay it on behalf of myself, my



slaves and all those who were younger to and dependent upon me.

This encouraged me to submit to the Khwājah a query about the soundness of an act of mine, which was like this: "I was in Deogir, and Malih, my freed slave who served me as my attendant, had purchased a slave-girl of tender age at a price of five *tan̄kas*. When the army had to start its return journey towards the city of Dehli, the parents of the slave-girl appeared. They were in a bad state, crying and tearfully entreating my attendant to take ten *tan̄kas* and return their daughter to them. I was moved at the sight of their sad plight. I offered ten *tan̄kas* (from my own pocket) to Malih, saying that he had bought the girl for five *tan̄kas* only and I was prepared to buy her for ten *tan̄kas*. He sold her to me. Then, I returned the girl to her parents and also the ten *tan̄kas* that they had brought to buy her freedom." I did all that. Now I would like to know your kind opinion about that. The Khwājah (God remember him with His blessings), with tears in his eyes, commended my act and observed that I had behaved beneficently. I also submitted that, by returning the slave-girl to her parents, I had followed the example of Mawlānā 'Alā'uddīn 'Uṣūlī (God's mercy be upon him), about whom he had once told us a similar story. The Khwājah (God remember him with His blessings) said: "Yes, it was like this. The Mawlānā had a newly bought old slave-girl at Badaun. One early morning when the Mawlānā was awake, he heard the slave-girl crying along with doing the grinding of wheat. He asked her as to why she was crying. She replied that she had a son in *mawās* village of Kathier, from whom she had been separated, and that she was crying because of her separation from him. The Mawlānā asked her as to whether she would be able to reach her place if he took her to *namāzgāh* ('*Idgāh*)<sup>70</sup> and left her on the way to Kathier. She replied in the affirmative. Mawlānā 'Alā'uddīn gave her a few loaves of bread, took her to the place which lay on the way to Kathier, and left her there." At the end of this anecdote a *dānishmand* from amongst the audience said that when the daughter of

Hātim Ṭā'ī was brought to the Prophet (Peace be upon him) as a prisoner, she talked about the good actions and laudable qualities of her father. And when the Prophet came to know about the virtues of her father, he set her free.

Thereafter, the Khwājah (God remember him with His blessings) observed that if God was pleased with any of the acts of devotion and worship performed by any of his humble servants, whether it was done physically or it was by way of charitable spending or was a moral act emanating from the virtuous qualities (of humanity), all the deeds done by him would come under the protecting umbrella of that particular act of devotion and worship. To the same effect the Khwājah also remarked that there were different keys to the lock of happiness (of this world and the next). One was, however, unable to know the real key with which one might open it. One therefore should hold fast all the keys so that if one did not work one might be able to open it with the other key, and so on and so forth.

### MAJLIS 53

*Saturday, the twenty-third of Ramaḍān, AH 718*

I had the honour of kissing his hands. The subject of discourse was being cautious about one's *wuḍū* ( *وَضُو* : ablutions). The Khwājah (May God remember him with His blessings) observed that one should be cautious in being with *wuḍū* to the extent one was satisfied that one's *wuḍū* had not lapsed. There were people who thought that by walking a few steps or by lying down for a short while one's *wuḍū* was not intact. This, according to the Khwājah, was not correct, and in this connection, he said that Mawlānā 'Alā'uddīn 'Uṣūlī's verdict was that the issue was related to time and not to space, i.e., generally it was not accepted that *wuḍū* would lapse just by a walk of a few steps, and that what was accepted was one's own satisfaction about one's *wuḍū*, meaning that it would be deemed intact as long as one had no doubt in its being intact.

Then, there arose the question as to what one had to do if one was suffering from excessive frequency of urination<sup>71</sup> or from bleeding at the nose or from any other disease like that. The Khwājah said: "Once a lady visited the Prophet (Peace be upon him) and asked him as to what she should do concerning her *wuḍū* as she suffered from a constant menstrual bleeding. The Prophet advised her to perform *wuḍū* before every prayer and not to worry if she saw stains of blood even on the prayer mat."

Then, the Khwājah spoke a while on the subject of *namāz* and one's total surrender and being fully absorbed in it. This humble servant of his submitted that Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) was reported to often repeatedly genuflect on the place where he was seated even when he was not offering regular prayers. The Khwājah confirmed that, and said: "Once the Shaikh was in his chamber with its door closed. I however managed to peep into it and saw that the Shaikh each time made himself stand and prostrate with this line on his lips: 'از هر تو میرم از برای تو زیم' (It is for you I die, and for you I live)."

Thereafter, the Khwājah talked about the departure of the Shaikh from this world, and said: "It was the fifth night of the month of Muḥarram when the Shaikh's illness took a turn for the worse. He offered '*ishā*' prayers in congregation. Then he became unconscious. After a while when he regained his consciousness, he inquired as to whether he had offered the '*ishā*' prayers. He was told he had done it. He, however, said that he would offer it once more as nobody knew what was to happen next. After this he again lost his consciousness, and this time it lasted a bit longer. However, when he came to consciousness he asked the same question. People told him that he had already offered the prayer twice. But he said that he would repeat it once again as nobody knew what was to happen next. He said it the third time, and departed to be joined to the Divine Mercy (May his soul be hallowed)."

**MAJLIS 54**

*Sunday, the thirteenth of Dhu'l-Qa'dah, AH 718*

I had the honour of kissing his feet. He talked about people who kept themselves engaged in remembering God and those who were employed in some service, and remarked that the two are generally incongruous and it was very seldom that the two could be harmoniously and safely reconciled with each other. This he said and narrated the anecdote: "In the past days there was a man called Ḥamid. He was in the employment of Tughril<sup>72</sup> in the early years of his career, who later declared himself as a Sultān at Lakhnawti (Bengal). Ḥamid, as a servant of Tughril, was always with him. One day when he was standing before his master, there appeared a figure which said to him: 'Ḥamid, why do you make yourself stand before this wretched man who has nothing to be proud of?' This it said and disappeared. Khwājah Ḥamid was taken aback and could not understand as to what all that was. Another day again when he was standing as before, the same figure showed itself up to him and asked him as to why he made himself stand like that before that wretched man. Khwājah Ḥamid was puzzled. However, when the same thing happened the third time, Khwājah Ḥamid said: 'Why should I not do that? I am his servant and he is my master. He pays me for the work I do for him. How can I refuse to obey his orders?' Thereupon, the figure replied: 'You are an educated person, while he is uneducated. You are a free person, and he is a slave. You are a pious man, but he is a sinner.' This the figure said and disappeared. Khwājah Ḥamid pondered over the moral contained in what the figure had said, and went to his master with the request that his accounts be cleared and he be relieved of his duties as he had decided not to be in his service any further. The master said: 'What is all this? Are you mad?' Ḥamid said: 'No, now I will not be able to serve you any more. I am being asked to keep myself away from this.'" Herein I took courage to submit that perhaps the figure was one of the men of the Invisible. The Khwājah (God remember him with His blessings) said: "No, the fact is that

when one's inner self gets purged of impurities, one experiences and sees many things like that. There is many an innate quality of this kind in one, but one's vices keep them hidden from one. And when one's inner self is fully purified, one sees a number of things like that." Thereafter, he recited the following couplets:

آں نافہ کہ می جستی ہم باتو در گلیم است  
تو از سیہ گلیمی بوئی ازاں نداری

The musk that you are after  
You have already under your *gilim*  
It is however your misfortune  
That keeps you deprived of its fragrance.

He narrated yet another anecdote about the same Khwājah Hamid. He said: "After he had been relieved of his employment with Tughril, he went to Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) and became his *murid*. I had met him. He was a man of good qualities, and sometimes he also gave sermons (in the mosque). Gradually, his spirituality in *darweshi* and devotion reached a very high level and he was able to maintain his 'states' with God. The Shaikh-ul-Islām therefore said to him that he had at the time (spiritually) grown as a star, and that as the star could not shine before the moon, he should proceed to Indrapat and settle down there. Khwājah Hamid readily accepted the Shaikh's benign advice. But the same day a group of seven friends of his made a plan to go on *hajj* pilgrimage. He returned to the Shaikh's place and said to him that he was on his way to Indrapat, but he had changed his mind and wished to offer his apologies to him for not being able to obey his order. Hamid explained that the Shaikh had asked him to go to Indrapat and settle down there, but as he had been to Indrapat and Kilokhri a number of times, he would beg the *makhdūm* (the Shaikh) to allow him to accompany his friends who were going on *hajj*. The Shaikh permitted him to do so. Thus, Khwājah Hamid went

for *hajj* and was blessed with the spiritual reward that lay therein. And it was on his way back from *hajj* that he died.”

That day a young man came and had his *ba'ah* renewed. Perhaps, somebody had recently done some harm to him. The Khwājah, in accord with the state the young man was in, recited the following couplet:

اے با شیر کاں ترا آہوست  
اے با درد کاں ترا داروست

There are lions  
Which are like deer to you:  
There are pains  
Which serve as medicine for you.

### MAJLIS 55

*Monday, the twenty-first of Dhu'l-Qa'dah, AH 718*

I had the honour of kissing his hands. The Khwājah discoursed on the subject of remaining steadfast in *taubah* and *ba'ah*, and said that one who took the hand of a *pīr* into one's hand and contracted *ba'ah*, made, as a matter of fact, a covenant with God. One should therefore be steadfast in that *ba'ah*, and that if one felt uneasy, found it troublesome and remained unchanged as one was before, then there was no sense in one's *ba'ah* at the hand of a *pīr*.

Thereafter, the Khwājah said: "When after surrender of myself at the feet of Shaikh-ul-Islām Fariduddīn (May his soul be hallowed) and *ba'ah* at his hand, I was returning (from Ajodhan) I felt thirsty on the way. The wind was hot and water far off. In the meantime I saw there an 'Alavī and immediately I recognised him. His name was Sayyid 'Imād, and he lived an easy and carefree life. When I reached him, I told him that I was very thirsty, and was looking for a place where water could be available. That 'Alavī had a *mutahhirah* lying before him. He welcomed and asked me to open it and drink from it. I felt that (instead of water) there

was wine or *bhang* in it. I said to him that I would never drink it. He told me that there was no water available anywhere near about, and that was why he had that *mutahhirah* with him. He warned me that if I did not drink from it, I would die of thirst because even farther, up to quite a great distance, water was not available anywhere. I said to him that if I was fated to die that way, I would prefer to die rather than drink from it. I also said that I had held the Shaikh's hands with those of mine and had promised that I would in no case touch such things. Having said that I went ahead, and shortly reached a place where there was water."

This reminded him of Khwājah Ḥamid Siwālī<sup>73</sup> and he said: "He was the *murid* of Shaikh Mu'īnuddīn (Ajmeri) and, like Shaikh Qutbuddīn, the recipient of his *khirqah* (God's mercy be upon all of them). When he turned a penitent and received *khirqah*, his old acquaintances and fellow-companions met and invited him to again do the same frivolous acts along with them, which they previously used to commit together. Khwājah Ḥamid reacted that that would never happen again. They insisted, but his reaction against that grew stronger. On their insistence again he rebukingly asked them to go away as he had fastened the string of his trousers (ازار بند : *izārband*) so tightly that on the Day of Judgement he would not unfasten it even for the (*hūrān*) Virgins of Paradise. God knew it better."

## MAJLIS 56

*Saturday, the eleventh of Dhi'l-Hijjah, AH 718*

I had the honour of kissing his hands. That day I submitted that as the thirteenth of that month was one of the days of *tashriq*, there would be no fasting on that day, but then what about the fast during the three days of *bid*? The Khwājah said that in that case the sixteenth would be the day of fasting, and observed that Imām Shāfi'i had laid down that in each lunar month the 14th, 15th and 16th were the *bid*-days and people should fast on those days. But, he

further added, as for the month of Dhi'l-Hijjah, there was a general consensus that its three days, i.e., 14th, 15th and 16th would be the *bid*-days and hence people were required to fast on the days mentioned.

In the meantime food was served. There was rice also. I submitted as to whether *الارز منى* (rice from my side) was a *hadith*? He affirmed it, and said that it was like that: "Once the Companions of the Prophet (Peace be upon him) decided to bring food from their houses and eat together, and each of them took on his own to bring at least one dish. One of them said that he would bring meat, the other declared to be there with the necessary ingredients, and so on and so forth. And the Prophet said that rice would be from his side."

### MAJLIS 57

*Monday, the twentieth of Dhi'l-Hijjah, AH 718*

I had the honour of kissing his hands. Food was served. After we had eaten, *tasht* (bowl) and *āftābah* (water-pot) were brought in. The Khwājah with a smile on his lips observed that in Arabia *tasht* and *āftābah* which they brought after the meal was over, were known as *abul-yās* (the herald of disappointment), meaning that no dishes would be served thereafter. Then with a tinge of humour he remarked that one could say that in Hindustan *abul-yās* was the betel-leaves, after which no food was served, and observed that as betel-leaves were not available in Arabia, *tasht* and *āftābah* brought to have a wash after the meal was over, were called *abul-yās*. He further remarked that in Arabic *tasht* and *āftābah* were dubbed as *abul-yās* while salt was called as *abul-fath* (the herald of commencement).

### MAJLIS 58

*Monday, the twenty-seventh of Dhi'l-Hijjah, AH 718*

I had the honour of kissing his hands. The discourse



concerned with taking and giving food. The Khwājah said that there was a *ḥadīth* from the Prophet (Peace be upon him) to the effect that whenever one had to eat outside (as a guest of others), one was to be particular in ascertaining that the man who had invited one to dine with him, was a pious man; and if food was to be given to others, one should see that its recipients were men of piety. Then, the Khwājah observed that one should be careful, to his utmost, that whatever be the situation one ate only the food served and sent by pious people, but it was difficult to be sure of the piety of the persons whom one offered food, as there were a number of guests and how one could know as to who, among them, was pious and who was not. He, however, further observed that he had seen a *ḥadīth* in *Mashāriq al-Anwār*, according to which one was exhorted to give food to everyone irrespective of whether one knew him or not; likewise, one was advised to offer *salām* to all, no matter whether one recognised them or not.

In continuation of this the Khwājah narrated the anecdote: "In Badaun there was a pious man who was always on fast. Each day after the evening prayers, he went to the outer gate of his house and asked his servants to be there to invite all who passed that a inside the house, and then he broke his fast and took his meals along with them."

Then, he spoke about the generous hospitality of Ḥaḍrat Ibrāhīm (Peace be upon him), and said: "It is reported about him that he never took food without a guest on his table. Once a *mushrik* happened to be his guest. He did not serve food to him when he came to know that he did not believe in Allāh the Most High. Thereupon, he received the divine reprimand conveying to him as 'O Ibrāhīm, I can give him life, but you cannot give him food'."

Then, he narrated: "Before settling down here I lived in the city. Once, during those days, there came in some *ṣūfis* from amongst the companions of Shaikh Bahā'uddīn (God's mercy be upon him). Sa'id Quraishī, 'Ali Khokhri and some

other students were also in the group. It was a good and interesting get-together. Food was also served which all started eating with relish. There, in my neighbourhood, lived a man called Sharaf Piyādah. He came and joined us. Sharaf Piyādah was *muja'ad* ( مُجَعَّدٌ : one who has his hair curled). This caused Sa'id Quraishī and some of the others to withdraw themselves from eating. They found it difficult to eat with him, and Sa'id Quraishī even went outside. I was astonished and could not understand as to what had happened that they stopped eating. I inquired and was told that the reason for that disdainful behaviour of theirs was Sharaf Piyādah's being *muja'ad*." Thereupon, the Khwājah (God remember him with His blessings) said: "I was amused to know this and asked the people there as to where it was written down that one should not eat in the company of a *muja'ad*, and as to why one should be so disrespectful to others." I submitted that I had seen Sa'id Quraishī, and we had been together for a considerable period of time. But at the time his state of affairs was different from what has been described here. The Khwājah observed: "Correct, and it was all due to his false sense of pride and his lustful desire for distinction (among his fellow-beings) that his circumstances ultimately proved ill-starred."

Thereafter, the event of *mī'rāj* came under discussion. One of the audience had asked as to how the *mī'rāj* took place. The Khwājah (God remember him with His blessings) said: "From Makka up to Quds<sup>74</sup> it was *isrā*,<sup>75</sup> from Quds up to the first of the seven heavens *mī'rāj* and then from there up to *qāba-qausain*<sup>76</sup> *i'rāj*." Then the man added to his question and asked as to how the two statements that the body and soul both experienced *mī'rāj*, could be reconciled. The Khwājah (God remember him with His blessings) recited the line, لَا تَسْتَلْ عَنِ الْخَبْرِ فَظَنْ خَيْرًا (Have good faith and do not be after knowing everything), and said that one should also believe such things and should not indulge too much in seeking to know everything about them. Then, he read the following verses and observed that a man,

when he had his beloved in his house, had composed them to depict a situation like this:

جاءنى فى قميص الليل مُستتراً      يقارب الخطو من خوفٍ و من حذرٍ  
فكان ما كان مما لست أذكره      فظن خيراً و لا تسئل عن الخبرِ

Covering himself with the dark gown of the night.  
He came to me in slow measured steps  
Watchful and fearing lest he might be seen.  
And then happened what had to happen,  
And that I will not talk about.  
Have good faith,  
And don't be after knowing everything.

### MAJLIS 59

*Monday, the eighteenth of Muḥarram, AH 719*

I had the honour of kissing his hands. The very day I had returned from Badaun. We talked about the pious men who were enjoying peaceful sleep in the town and its vicinity. I submitted that this time, though with the army, the happiness and peace of mind that I experienced, was only due to my efforts in finding out and visiting the graves of such men of learning and piety as Ḥaḍrat Makhdūm's father, Mawlānā 'Alā'uddīn 'Uṣulī, Mawlānā Sirājuddīn Tirmidhī, Khwājah Shāhī Mu'ī Tāb, Khwājah 'Azīz Karkī, Khwājah 'Azīz Kotwal, Khwājah Shādī Lakhnawtī and Qāḍī Jamāl Multānī. I mentioned the names of these great men of piety and, along with me, the Khwājah repeated them, correcting me wherever he thought necessary, with tears in his eyes. When the name of Qāḍī Jamāl Multānī was mentioned, he said that once he had seen the Prophet (Peace be upon him) in a dream in the neighbourhood of Badaun as if he (the Prophet) was performing *wuḍū* at a place. He went there immediately after he was awake, and found the place wet and moist. He asked his companions and relatives to bury him at the same place. And he was

buried there when he died.

## MAJLIS 60

Wednesday, the twenty-sixth of Muḥarram, AH 719

I had the honour of kissing his hands. That day the Khwājah discoursed on the excellence and virtue of fasting with reference to the *ḥadīth*: *لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ الْإِفْطَارِ وَ فَرْحَةٌ عِنْدَ لِقَاءِ الْمَلِكِ الْجَبَّارِ* [One who fasts is doubly happy, firstly when he breaks his fast at the appointed time, and secondly when he will be presented before God (Who will grant him the proper recompense for his fasting)], and observed: “The pleasure of the one who fasts at the time of breaking one’s fast is not the pleasure because of things served before him to eat and drink. It is due to the feeling of satisfaction that one has been able to do it. That is, at the end of the day’s fast one thanks God and says, ‘All Praise to Allāh, I have done it and now I am hopeful that I would be blessed to see Him’.” He further observed: “There is a good and particular reward for every act of devotion. As the reward for fasting was the bliss of seeing Allāh, the one who observes and completes one’s fast (for the day) assuredly feels happy and hopes that one would be blessed with the bliss of seeing Him.” Meanwhile, reference was made to the *ḥadīth*: *الصَّوْمُ لِيْ وَأَنَا أَجْزِيْ بِهِ* (The fast is for Me, and it would be rewarded by Me)”. One of the audience said that that *ḥadīth* was narrated like this also: *الصَّائِمُ لِيْ* (The one who fasts belongs to Me). Ḥadrat Khwājah (God remember him with His blessings) smiled and said: “And, then one should read as *أَنَا أَجْزِيْ لَهُ* (And it is I Who would be his reward.” Then, he corrected the man’s statement and said that the *bā* ( ب ) of *أَجْزِيْ* was used in the sense of *lām* ( ل ).”

In connection with fasting the word *ṣabr* came to be mentioned, and the Khwājah said: “*Ṣabara* has come down to mean to imprison someone. The Prophet (Peace be upon him) is reported to have said: ‘*اصْبِرُوا الصَّابِرِ وَ اقْتُلُوا الْقَائِلِ*’.”

Thereafter, he told the audience that there was an incident related to that *ḥadīth*, which was like this: "During the time when the Prophet lived, a man was in the pursuit of another man with his sword drawn. There appeared a third man who stopped the one who was being pursued and made him stand there. In the meantime the man with the sword in his hand reached there and killed the one in whose pursuit he was. The Prophet was informed of that. He ordered that the man who had stopped the one being pursued, be imprisoned and the murderer be killed. The Prophet's order was in these words: *اصْبِرُوا الصَّابِرِ وَاقْتُلُوا الْقَائِلَ*

Then, there came under discussion a saying of the Prophet (Peace be upon him), reported to have been repeated on several occasions to the effect that if one who did such a thing, he would be with me in Paradise, and saying that he joined the forefinger with the middle finger and said that the one and he would be together in Paradise like that. Ḥadīrat Khwājah (God remember him with His blessings) observed that it should however be kept in mind that by doing that the Prophet only meant to point out that in Paradise the one would be where he himself would be, and that did not mean to be in the same position as the two fingers, after having been joined, indicated. And that, he further observed, was because of the fact that the two fingers of the Prophet (Peace be upon him), i.e., the forefinger and the middle finger, were equal in size while in case of others, the former was smaller than the latter.

## MAJLIS 61

*Thursday, the thirteenth of Ṣafar, AH 719*

I had the honour of kissing his feet. That day the Khwājah threw light on the subject of *'iṣmat* and *tawbah* and said that Pīr-i-Herewi<sup>77</sup> (Shaikh-ul-Islām 'Abdullāh Anṣārī) had observed that there were two things which could be construed as a special favour from God and were thus significantly virtuous — one of them was *'iṣmat* ( *عصمت* ), meaning that one abstained from sinful acts from the very

beginning and the other was *tawbah* (at least later in or at the end of one's life).

This led the Khwājah to talk about *tawbah* and *taqwā* (piety). He said: "*Muttaqī* (pious) is one who has never indulged in any sinful act, while *tā'ib* is one who, having done it, has repented and vowed not to repeat it. There are however different opinions in that regard. Some are of the opinion that there is no difference between *tā'ib* and *muttaqī* while, according to others, *tā'ib* is superior to *muttaqī* as the former, having been disposed towards sins, is penitent. And a penitent is superior to a righteous person who is ignorant of the sapidity of sins, and yet there are others who hold that *muttaqī* is superior to *tā'ib*."

Then, the Khwājah narrated an anecdote to indicate which of the opinions held in this regard could be correct. He said: "Once there was a discussion between two persons (on the subject). One of them said that *muttaqī* was superior to *tā'ib* and the other was of the opinion contrary to this. The discussion continued but to no avail. So they approached the prophet of the age, and asked for his decision on the matter. The prophet said to them that he was unable to arbitrate in the matter and would wait for a revelation. In the meantime the divine command descended on him that the two be advised to go and spend the night at one and the same place, and ask the answer of the question from one whom they met first the next morning outside the house. The two persons obeyed the divine command, spent the night together, and the following morning when they went outside, they met a man, to whom they said that they had a problem which they wanted him to solve. He asked them as to what it was. They said that they wanted to know from him as to who of the two was superior — the one who had never committed a sin or the one who had committed one, was repentent and had vowed not to indulge in any sinful act in future. In reply the man said: 'O Khwājah, I am simply an illiterate weaver. How could I solve this problem of yours! However, I know only this much that, while weaving a piece of cloth, if a yarn repeatedly breaks, and I join it again and

again, it becomes stronger than the one which remains unbroken'. The two persons, then, returned to the prophet and told him all that had happened. The prophet said to them that that was the correct answer to their question."

This was followed by a discourse about the worldly goods and riches and about such men who turned purse-proud and arrogant after they had got them, and then he narrated the anecdote: "Once Ḥaḍrat 'Isa (Jesus Christ) saw an ugly old woman, black in colour, unhappy and miserable. He asked her as to who she was. She replied that she was the world (*duniyā*). He said that if it was so, how many husbands were there whom she had been with? She said: 'Ah, countless! I could tell you their exact number only if it was fixed and limited'. Then, the question put to her was as to whether there was anyone among them, who had divorced her. She replied in the negative, and declared that all of them had fallen pray to her." This led the Khwājah to remark that *darweshī* symbolised perfect peace of mind. And the extreme situation of a *darwesh* was when occasionally he had nothing to eat at nights, but such a night for him was the night of his *mi'rāj*.

After this, the Khwājah talked a while about the wealthy and their love for wealth, and said: "Once a man came to see Shaikh-ul-Islām Farīduddīn (May his soul be hallowed), and told him about a *pīr* who was his contemporary and possessed a large quantity of wealth. The man said that the *pīr* was very rich but told others that he was not permitted to spend what he had. The Shaikh heard that, smiled and remarked that it was all a lame excuse for not spending. He also said that if the *pīr* made him responsible, on his behalf, for expending his wealth on others, he would find that there was nothing left with him and that one would also see that he had not given even a single *dirham* to anyone without his (the *pīr*'s) permission."

The discourse continued on the same subject, and the Khwājah observed that, as a matter of fact, God was the giver, and if God gave something to anyone, no one could

dare be a hindrance to that. In this connection he narrated the anecdote: "Sultān Shamsuddīn (Iltutmish) had a playground built, with two gates in its boundary. The Sultān used to play *chawgān* in it. One day, while playing, he reached one of the two gates and saw there an old man with a crooked and curved back. The man asked the Sultān to give him something, but he refused to oblige him. Meanwhile, he reached near the other gate, where he saw a young man beaming in good health. Sultān Shamsuddīn had his purse with him. He opened it downwards, and there fell down some gold *tan̄kas* from it, which he readily handed over to the young man. And, then, he said to himself that the old man had wanted him to give him something, but he had refused, while he had given to the young man without his asking, and that if this giving of mine had been in my control I would have preferred to oblige that poor old man. Thus, he was helpless, he said, as it was God who was the Giver and whosoever He willed to give, He gave."

The Khwājah narrated yet another anecdote about the same Sultān Shamsuddīn. He said: "Once when he was in Badaun, some *naghzaks* (mangoes) were brought before him. The *naghzaks* at Badaun are good and sweet. The Sultān ate some of them and inquired as to by what name the fruit was locally known. He was told that it was called *an̄b*. But, as in Turkish the word, *an̄b*, meant something detestable, the Sultān suggested that it be called as *naghzak*. Thenceforward, it came to be known as *naghzak*." Then, the Khwājah told the *majlis* that (in his childhood), Sultān Shamsuddīn had met Shaikh Shihābuddīn Suhrawardī and Shaikh Awhaduddīn Kirmānī (God's mercy be upon them), and one of them, at that time, had foretold him that (one day) he would become a *badshāh* (king)."

Thereafter, the Khwājah talked a while about one's renunciation of the world, and said that at Kaithal there lived a *pīr* known as Shaikh Şūfi Badhni. He had renounced the world to the extent of even discarding what was known, in *sharī'ah*, as *satr-i-'awrat*. Then, suited to the occasion, he observed that if one abstained from satisfying one's hunger



and ultimately died of it, one would be accountable (to God) for that act of one. Likewise, if one did not cover one's body in order to meet the legal (*shar'ī*) requirement concerning *satr-i-'awrat*, one would be accountable for that negligence on one's part. However, that *pīr* Badhnī kept himself away from fulfilling both the obligatory requirements.

In regard to the renunciation he referred to the incident related to Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) He said: "All gold, silver and other things that he received as *futūḥ*, he spent (on others), and did not keep anything even for his last rites. So, when he died, it was found difficult to meet the expenses (from his own savings) in connection with materials required for his burial. Even the unburned bricks needed for *lahd* in the grave were not available. Therefore, the door, in the construction of which unburned bricks were used, was pulled down in order to use its bricks for making the *lahd*."

## MAJLIS 62

*Sunday, the twenty-eighth of Rabi' al-Awwal, AH 719*

I had the honour of kissing his hands. Tastes and manners of kings were talked about and among these, in particular, their liking for poetry. The Khwājah said: "Once when Sultān Shamsuddīn Iltutmish in a public audience permitted the poet Nāṣiri<sup>78</sup> to recite his poem, of which the first couplet was:

ای فتنه از نیب تو زنهار خواسته  
تغ تو مال و پیل ز کفار خواسته

O Sultān, the rebels keep themselves off  
From the terror you strike in them.  
And your sword extorts riches and elephants  
From the non-believers.

The Sultān's attention was drawn to some important matter, but Nāṣirī went on. After he had recited a few couplets, the Sultān turned his attention to Nāṣirī and asked him to repeat the couplets recited after

ای فتنه از نسیب تو زنهار خواسته  
تغ تو مال و پیل ز کفار خواسته

Oh, what a strong memory he had that even in spite of his having been inattentive to Nāṣirī for some time, he remembered the first couplet of his poem." He also talked about his deep religiosity and observed: "The Sultān passed his nights mostly in prayers. Whenever he was awake, he would perform ablutions, offer two *rak'ats* of *namāz*, and then again go to bed. And at such times he never woke anyone."

### MAJLIS 63

*Wednesday, the sixteenth of Rabī' al-Ākhir, AH 719*

I had the honour of kissing his feet. The Khwājah spoke a while on the subject of fasting and eating *sahar*, and told the audience that once a man asked Shaikh Jalāluddīn Tabrīzī as to how it was that one ate *sahar* and did not fast. The Shaikh said: "Let one eat *sahar*, lunch and dinner, but one should see that the energy one gets from his food, is spent in prayer and devotion to God and not in disobedience to His commandments." I, in accord with the occasion, read the *Qur'ānic* verse. *كُلُوا مِنَ الطَّيِّبَاتِ* (Eat all that was pure). The Khwājah completed the verse as *كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا* (Eat all that was pure and do good deeds).<sup>79</sup> Suited to the reference to *طَيِّبَاتِ* (*tayyibāt*), I submitted that the People of the Cave had sent one of them to the town asking him to bring pure food (*ازکی طعاماً*).<sup>80</sup> I again submitted as to what that really meant. The Khwājah remarked that they had sent him to bring food which they would like to take and relish, and that, in that regard, some were of the opinion that it was rice, but God knew better.

**MAJLIS 64**

*Sunday, the twelfth of Jamādi al-Awwal, AH 719*

I had the honour of kissing his feet. The discourse, that day, also concerned the people who kept themselves perpetually absorbed in remembering God. The Khwājah said: "Once a man asked a man of God to pray for him if he happened to remember him at the moment when he felt himself in the presence of God. The *darwesh* replied: 'Woe to the moment when I happen to think of you in that blissful experience of mine'."

In the meantime he remembered Khwājah 'Aziz Karkī who is buried in Badaun, and was full of praise for his piety. I submitted that it was reported about him that he swallowed live sparrows and, after a while, took them out of his throat, one by one, and caused them to fly away. The Khwājah (God remember him with His blessings) said that he had not seen, but had heard of that. He further said that it was also reported of him that in winter he entered the hot *tanūr* (oven) during nights and (safely) came out of it in the morning. At that time he told the audience about him and said: "He was from Kark and, in the earlier years of his life, he earned his living by selling *firozah* (turquoise) and bangles for ladies, but along with that he also kept himself engaged in remembering God. However, the chief magistrate of Kark turned against him and put him into prison. But on being told that he was a young man of noble virtues, always engaged in litanies and prayers, he issued the order for his release. But he refused to come out of the prison and told the people around him that he would remain there till he had totally destroyed him. And soon it so happened that the chief magistrate of Kark was afflicted by frowns of fortune and was ruined. After that he came out of the prison."

**MAJLIS 65**

*Thursday, the twenty-third of Jamādi al-Awwal, AH 719*

I had the honour of kissing his feet. Mention was made of

*hajj* and visit to the Ka'bah. The Khwājah observed: "People go for *hajj*, and on their return talk much about their *hajj* and pilgrimage to Ka'bah. It is not good and commendable in any way." One of the audience said that during the journey for *hajj* one had to experience hardships and for that and also for the scarcity of water, one found it difficult to offer the obligatory prayer at the appointed time. This led the Khwājah (God remember him with His blessings) to narrate the anecdote: "At Lahāur there was a preacher. The sermons that he gave frequently, were effective and had a deep impact on his listeners. People were moved to tears and found solace and comfort during his sermons. He went for *hajj*. When he came back, his sermons failed to have any comforting effect on his audience. He was told of the qualitative difference that his listeners had felt after his return from *hajj*. He affirmed it, and said that he knew as to what the reason for that misfortune of his was. It was due to his having failed to offer the obligatory prayer twice on time."

### MAJLIS 66

*Wednesday, the fifth of Jamādī al-Ākhir, AH 719*

I had the honour of kissing his feet. There came under discussion the rules that the *pīrs* and *murīds* are required to observe, and the moral that the *pīrs* should, in no case, desire anything from their *murīds*. Elaborating the point the Khwājah (God remember him with His blessings) said that once a *murīd* brought some water melons for his *pīr* as a gift, which he declined to accept and returned them to him. One who was present there asked him as to how it could be appropriate for a *pīr* not to accept and return what a *murīd* had brought for him as a gift. The *pīr* replied that as, in matters of *dīn*, it was not proper for a *pīr* to depend on his *murīds*, in the same way it was not becoming of a *pīr* to be a dependent on his *murīds* in matters of *duniyā*.

Then, the Khwājah spoke a while of *murīds* prostrating on

the ground before their *pīrs*. The Khwājah said that he had wanted to ask people not to do that, but as he had seen them prostrating before his Shaikh he did not think it proper to ask them to refrain themselves from doing that. Thereat, I submitted the relationship between a *pīr* and a *murīd* was based on *murīd's* deep love for his *pīr*. And wherever there was love, all modes of expressing it, including placing one's forehead on the ground before one's *pīr*, were easy and simple matters of routine for one. The Khwājah (God remember him with His blessings), in accord with this submission of mine, narrated: "I have heard it from Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) that once when Shaikh Abū Sa'id Abul-Khair (God's mercy be upon him) was going mounted, one of his *murīds* stepped forward and kissed his knee. The Shaikh asked him to do that a bit lower. The *murīd* kissed the feet of the Shaikh. The Shaikh asked to go still lower. The *murīd* kissed the calf of the horse. He was asked to stoop a bit further down, and he kissed one of horse's hoofs. On being again asked to lower himself still further, he kissed the ground. Thereafter, the Shaikh said to the *murīd* that by his repeatedly asking him to go lower and lower till he kissed the ground, he did not want him to really do that. He wanted him to teach the moral that the more he humbled himself the higher he would raise himself (i.e., one's real greatness was determined by the depth of one's humility)."

Then, the Khwājah talked a while about the *darweshes* whom Shaikh-ul-Islām Farīduddīn had honoured with his *khilāfat*, and said: "One of these *darweshes* was called as 'Ārif. The Shaikh-ul-Islām sent him to Siwistan and the region around it, and permitted him to accept *ba'ah* (from people). And it was in this way that his circumstances improved: the ruler in the area surrounding Multan and Uchch had either employed 'Ārif as his *imām*, or he was attached with the ruler in some other capacity. However, once the said ruler sent him to the Shaikh-ul-Islām with a hundred *taṅkas* to give him as a gift. He went to the Shaikh and gave him only fifty *taṅkas*, keeping the rest for himself.

The Shaikh smiled and said to him that he, on the wise of brotherly distribution, had equally divided the amount. 'Ārif felt ashamed, immediately brought the other fifty *tan̄kas* to the Shaikh, apologised and expressed his deep regrets for the breach of trust he had committed and surrendered himself at his feet with sentiments of complete fealty and total submission, with a request for the renewal of *baī'ah*. The Shaikh gave his hand of *baī'ah* into his and readmitted him to the circle of his initiates with his head shaven (*maḥlūq*). After some time when he had attained firmness in the principles of *darweshī* and in spirituality, the Shaikh favoured him with his permission to accept *baī'ah* and asked him to proceed towards Siwistan."

### MAJLIS 67

*Monday, the twenty-third of Rajab, AH 719*

I had the honour of kissing' his hands. That day the discourse mainly concerned arrogance, the arrogant and those who had false pretensions and considered themselves as superior to others. In this connection he said that Ḥaḍrat 'Ā'ishah (God be pleased with her) when asked as to when a man could be said as having turned a bad one, had observed that a man would be deemed as having turned a bad man when he thought that he was a good man. The Khwājah also narrated the anecdote: "There was a poet named as Farazdaq.<sup>81</sup> Once he and Khwājah Ḥasan Baṣarī (God be pleased with him) were together in an assembly of people. Someone from the crowd declared loudly that therein the best and the worst of all people were present. Farazdaq turned towards Khwājah Ḥasan Baṣarī and asked him as to whether he had heard what had been said about them. Khawājah Ḥasan observed that nobody knew who was the best among all, and that it was only God who knew that. Farazdaq said to him that he (Khwājah Ḥasan) was the best while he himself was the worst among all people. After Farazdaq had died, people saw him in dreams and asked him about his circumstances. He replied that when he was

taken to the Throne of the Dispenser of justice, he started to tremble in fear of His order for punishment. But instead he was told that he had been forgiven the very day when he had considered himself as the worst among all people."

I had something in my heart which I wanted to inquire about. I therefore submitted it that day, and it was whether there was a tradition in favour of rebuilding of the graves which had fallen away. He replied in the negative and remarked that the grave which was in ruins should not be reconstructed as the one in a dilapidated grave would be more hopeful of the divine mercy. This led the discourse to refer to people who wished to be buried near the graves of the pious and *pirs*, and the Khwājah narrated the anecdote: "In Badaun there was a pious man called Mawlānā Sirājuddīn Tirmidhī. He went to Makkah with the wish in his heart that if he died there, he would be buried there. But, after his visit to Ka'bah he came back and permanently settled down at Badaun. People asked him as to whether he had not gone to Makkah with the intention to die and be buried there. He replied: 'Yes, it is correct. But one night I saw in a dream that dead bodies on biers were being brought and buried in places in and around Makkah, while the dead who were already buried there were being taken out from their graves and carried away. I inquired as to what was all that, and was told that it was ordained that those who had died at places far-off from Makkah, and deserved to be buried in Makkah, be brought there, while those who, though buried in and around Makkah, did not deserve to have a place there, be shifted to places beyond that holy city. So, I returned to Badaun when I came to know of the truth that if I deserved to be buried in Makkah, that wish of mine would be fulfilled even if I lived and died at Badaun, *inshā' Allāh* (if God willed so).'"

Hereat is completed, with God's Help and Grace, the fourth part of the book, *Fawā'id al-Fu'ād*:

تم شد این صحف صدق و سفا  
که از و جان حسن راست طرب

در سه شنبه دوم از ماه شوال  
بنفصد و نو زده تاریخ عرب

These pages of the book of truth, purity and sincerity, which are a source of happiness for Ḥasan, were completed on Tuesday, the Second of Shawwāl, AH 719.

From the date when the collection and compilation of the Shaikh's blissful utterances were started till today when the fourth part of this compilation comes to an end, it clearly makes a period of twelve years. This treasure of spiritual morals, collected bit by bit, during the said period of twelve years, is hereby placed before the discerning eyes of the clear-sighted pious men of the time, who well understand and are capable of testing and assessing the value of its abstruse meanings of moral import. It is hoped that hearts of people with the seal of love for sincere faith on them would be a source of wide dissemination of real and tested spiritual morals contained therein (that make life good and beautiful), *inshā' Allāh*.

### References

1. Commander of the faithful.
2. Imām Shāfi'i (d. AD 820) was the founder of Shāfi'i school of *fiqh*.
3. Shaikh Naṣiruddin Maḥmūd (d. AD 1356) is also known as *Chitragh Dehli* (The Lamp of Dehli). He was the *khalifah* of Shaikh Nizāmuddin Awliyā and succeeded him to the spiritual throne of Dehli after his death in AD 1325.
4. *Musabbī'āt-i-'ashr* are the ten invocations, each of which is generally recited seven times daily in the given order after the morning (*fajr*) prayer before the sunrise and after the evening (*'aṣr*) prayer before the sunset. These are as follows:  
After saying *durūd* three times, recitation of the *sūrahs*, (1) *Fātiḥah*, (2) *Nās* (Mankind), (3) *Falaq* (The Dawn), (4) *Ikhḷāṣ* (Purity of Faith), (5) *Kāfirūn* (Those who reject faith), and (6) *Āyah al-Kursī* (The Verse of the Throne) seven times each with the phrase,



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
(In the name of God, the  
Merciful, the Compassionate).

(7)

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ  
اِلَّا بِاللّٰهِ الْعَظِیْمِ

(Glory to Allāh, all praise to Allāh, Most High, Supreme in Glory).  
To be repeated seven times and be followed by the recitation of

عَدَدَ مَا عَلِمَ اللّٰهُ وَزَنَّتُهُ مَا عَلِمَ وَ مَلَأَ مَا عَلِمَ اللّٰهُ

(So many (in quantity) as Allāh alone knows, so weighty (in quality)  
as Allāh alone knows and so expansive (in volume) as Allāh alone  
knows) only once.

(8) Durūd:

اللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ عَبْدِكَ وَ نَبِيِّكَ وَ حَبِيبِكَ وَ رَسُوْلِكَ الْاُمِّيِّ  
وَ عَلٰی اٰلِهِ وَ اصْحَابِهِ وَ بَارِكْ وَ سَلِّمْ

(O Allāh! Exalt Muḥammad, Thy servant, Thy prophet, Thy friend,  
Thy messenger, his true followers and Companions and peace be  
conferred upon him).

(9)

اللّٰهُمَّ اغْفِرْ لِيْ وَ لِوَالِدَيَّ وَ ارْحَمْهُمَا كَمَا رَبَّيْتَانِيْ صَغِيْرًا. اللّٰهُمَّ اغْفِرْ لِجَمِيْعِ  
الْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِيْنَ وَ الْمُسْلِمَاتِ الْاَحْيَاءِ مِنْهُمْ وَ الْاَمْوَاتِ  
اِنَّكَ سَمِيْعٌ قَرِيْبٌ مُّجِيْبُ الدَّعْوَاتِ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّحِمِيْنَ

(O Allāh! Forgive me and my parents who cherished and nourished  
me in my childhood. O Allāh! Forgive all the believers and all the  
Muslims, living or dead. Thou art the Closest Hearer, the Answerer  
of prayers).

(10)

اللّٰهُمَّ افْعَلْ بِيْ وَ بِهَيْمَ عَاجِلًا وَ اَجَلًا فِي الدُّنْيَا وَ الْاٰخِرَةِ  
مَا اَنْتَ لَهٗ اَهْلٌ وَ لَا يَفْعَلُ بِنَا يَا مَوْلَانَا نَحْنُ لَهٗ اَهْلٌ وَ اِنَّكَ غَفُوْرٌ رَّحِيْمٌ  
جَوَادٌ كَرِيْمٌ مَلِكٌ بَرٌّ رَّوُوْفٌ رَّحِيْمٌ

(O Allāh! Do to me and to them what behoves Thee in Thy Supreme  
Graciousness sooner as well as later in respect of our religious,  
worldly and other-worldly affairs, and do not do to us, O Our Lord,  
what we really deserve because of our weaknesses; Thou art  
Oft-Forgiver, Most Forbearing, Most Generous, Sovereign,  
Beneficent, Kind, the Most Merciful).

Each of all this is to be recited with بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
and be followed by saying Ya Jabbar (O All-Compelling!)

- twenty-one times, *Yā 'Aziz* (O the Exalted in Might!) forty-two times and the *durūd* three times.
5. Shams Dabir whose real name was Shamsuddin (d. AD 1307) came from Sunam. He was an 'ālim and poet of distinction. He was the secretary (*dabir*) of Bughrā Khān, Sultān Balban's son, who was appointed as governor of Bengal in AD 1281.
  6. *Yagāni jital*, i.e., one *jital*. It was a copper coin, and Balban (regd. AD 1266-86) had introduced it. Afterwards, small silver coins, e.g., *shishgāni* (equal to six *jitals*) and *dwāzdahgāni* (equal to twelve *jitals*) were also made current.
  7. Lakhnawti was the seat of the provincial government of Bengal during those days.
  8. A *murid* of Shaikh Shihābuddin Suhrawardi, Qādi Hamiduddin Nāgauri (d. AD 1244) was a close friend of Khwājah Qutbuddin Bakhtiār. He died in Dehli and was buried by the side of Khwājah's grave at Mehrauli. He was the author of a number of treatises; *Lawa'ih* is one of them.
  9. Shaikh Sa'duddin Hamūyah (d. AD 1256) was the *murid* of Shaikh Najmuddin Kubrā (d. AD 1220).
  10. Died in AD 1259.
  11. See *Siyar al-Awliyā'* (Chapter II) which says that Shaikh-ul-Islām Fariduddin died three years after the death of Shaikh Bahā'uddin Zakariyā (d. AD 1262).
  12. *The Qur'ān: sūrah LXXVIII.*
  13. Died in AD 872 at Nishapur.
  14. Shaikh Abul-Qāsim Ibrāhīm Naṣrābādi (d. AD 977).
  15. Imām al-Haramain 'Abdul Mālīk Nishāpūri (AD 1028-85).
  16. Abū Hāmid Muḥammad Ghazālī (AD 1059-1111).
  17. Most probably the *darwesh* was a Muslim, and Muslims, under a Muslim rule do not pay *jizyah*. Hence, here it may mean the due share (of the produce of the cultivated land).
  18. Imām Abū Yusuf (AD 731-98), one of the most distinguished disciples of Imām Abū Hanīfah, was the first Chief Qādi (*qādi al-quḍāḥ*) in Islamic history during the regime of the 'Abbāsi Calīphs, Mahdī, Hādī and Hārūn.
  19. *Lāṭiyah* is like the skull cap which looks as fixed on the head while *nāshīzah* is a bit raised over the head.
  20. Later the place came to be known as Bastī Nizāmuddin. It is still called so.
  21. Kaiqubād was the Sultān of Dehli from AD 1287-90.
  22. The teacher's name was Mawlānā Aminuddin Muḥadīth Tabrizi.
  23. *The Qur'ān: sūrah I.*
  24. *Ibid., sūrah II.*

25. The Indo-Gangetic plain, during those days, was generally known as Hindustan.
26. The couplet is from one of the poems of Shaikh Ahmad of Jām (d. 1141) who enjoyed great fame as a *ṣūfi* as well as a poet.
27. The battle of Keeli, not very far from Dehli, was fought in 1299 between the armies of Sultān 'Alāuddīn and the Mongol Chief Qatlagh Khwājah. At that time the Shaikh's popularity as a *wali* of distinction had spread far and wide.
28. Sultān Nasiruddin was the son of Sultān Iltutmish. Sultān Ghayāthuddin Balban succeeded him to the throne of Dehli after his assassination in 1266.
29. The Tradition could not be traced. It seems someone fabricated it.
30. The first couplet is translated as below:  
Each day at dawn and after sunrise  
My eyes longingly weep for you.
31. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ رَبِّ یَسْرٍ وَّ لَا تُعَسِّرْ
32. See Steingass, *Persian-English Dictionary*, (4th Impression), 1957, p. 822.
33. Rūm herein signifies the area in West Asia, which included Western Anatolia in Turkey, Syria, Palestine and Jordan, etc.
34. *The Qur'ān: sūrah LXXV (The Zodiacal Signs)*.
35. *Sunnat rak'ats* are those *rak'ats* which the Prophet (Peace be upon him) performed in addition to the obligatory *rak'ats*. Devotees follow the *sunnat* of the Prophet.
36. *The Qur'ān: sūrah XCIX (The Convulsion)*.
37. *Ibid.*, *sūrah CIII (Time through the Ages)*.
38. *Makhdūm* here means the Khwājah himself.
39. *The Qur'ān, sūrah I (The Opening Chapter)*.
40. A legal school in Islam; here it refers to Hanafi school of *fiqh*.
41. *Dahliz-i-khānah* here means the room or the covered space which opened, on one side, into the house and, on the other, towards the street.
42. *Mewas* was the village which, for protection purposes, used to have fortifications or trenches around it.
43. See Part II, *Majlis 7*.
44. Ḥakīm Abū Naṣr Fārābī (AD 870-950) is also reported to possess the qualities attributed to Ḥakīm Fārāb in this anecdote, but he was not a contemporary of Shaikh Shihābuddin Suhrawardī (AD 1144-1234). It seems that this Ḥakīm Fārāb was a different person.
45. Died in AD 1234.

46. Died in AD 1254.
47. Shaikh Ahmad Nahrwānī, according to *Akhbar al-Akhyar*, (AH 1332 edition, Maṭba' Muḥtabā'ī, Dehli, p. 47), was the *murid* of Qāḍi Ḥamiduddin Nāgaurī.
48. See Part IV, *Majlis* 20.
49. *The Qur'ān*: sūrah XIII: 35.
50. Died in AD 904.
51. The two last sūrahs of the *Qur'ān*.
52. Females blowing on knots; this having been a favourite form of witchcraft practised by perverted women. (*The Qur'ān*, sūrah CXIII: 4).
53. Herein there seems to be some ambiguity. Abū Lūlū' had not killed but had wounded nine persons.
54. 'Abdur-Raḥmān Ibn-i-Muljīm was a *Khārījī* and *Khārījīs* were equally opposed to Ḥaḍrat 'Alī and Ḥaḍrat Mu'āwiyah. They continued their fight against the Umayyid Caliphs.
55. For another version of this see Shibli Nu'mānī, *al-Fārūq*, Dārūl-Muṣannifin, Azamgarh.
56. *The Qur'ān*, sūrah XVIII: 74.
57. *Ibid.*, sūrah I.
58. *Ibid.*, sūrah CXII.
59. *Ibid.*, sūrah XXIII: 51.
60. Ma'rūf Karkhī (d. AD 815) was a leading *ṣūfī shaikh* of Baghdad. His disciple Sarī as-Saqatī (d. AD 870) was the maternal uncle and *pir* of Junaid Baghdādī (d. AD 910).
61. Died in AD 801.
62. It means full conformity between one's words and deeds. Opposed to this is the language uttered by the lips only. It is *lisan-i-qāl*.
63. AD 980-1037.
64. Saiyyid Nūruddīn Mubāarak Ghaznawī (d. AD 1235) was the *khalifah* of Shaikh Shihābuddin Suhrawardī. He was also *Shaikh al-Islām* during the reign of Sultān Iltutmish (1211-1236). He was a renowned preacher and some of his sermons to the Sultān and his nobles are quoted by Baranī in his *Tārīkh-i-Fīrozshāhī*.
65. Died in AD 875.
66. The authenticity of this *ḥadīth* is doubtful. Some people attribute the statement to 'Ubaid bin 'Umair.
67. The author of *Tabaqāt-i-Nāṣiri*, Qāḍi Minhāj Sirāj accused Nur Turk (Mawlānā Nūruddīn Turk) as the leader of the *Qarāmatah* and *Mulāhidah*. He gave sermons and the undesirable persons of Dehli gathered around him. It were his followers who attacked the Masjīd-i-Jāmī of Dehli in 1237, and it was with great difficulty

- that the uprising was suppressed. Khwājah Nizāmuddīn Awliyā and others, however, held him in great esteem.
68. Regd. AD 1236-40.
69. In *taṣawwuf*, *himmat* means to employ one's full determination to achieve a thing. The idea that passes first in one's mind in regard to a certain matter, is called as *khāṭir-t-awwal*. When the idea is firmly established in one's self, it turns into a will; and when it becomes more firm and mature, it is known as *himmat*, for which true faith is an essential requisite.
70. The open mosque outside the town, where prayers on the occasion of the two 'īds are offered in congregation.
71. Micturition.
72. Tughril was a Turkish slave of Sultān Balban who appointed him as the governor of Bengal. He, however, at one stage rebelled against the Sultān but his rebellion was crushed in AD 1281.
73. Shaikh Hamiduddin Siwālī.
74. Jerusalem.
75. *The Qur'ān*, sūrah XVII: 1.
76. *Ibid.*, sūrah LIII: 9.
77. Shaikh-ul-Islām 'Abdullāh Anṣārī (1006-1089), also known as Pir-i-Hirāt or Pir-i-Herewī was one of the most distinguished ṣūfī saints in the eastern part of the Muslim world. He wrote a number of books on theoretical *suṭism*, of which *Manāzil as-Sātrin* is most outstanding. However, his smallest book, *Munājāt*, has won him the greatest admiration.
78. Khwājah Abū Naṣr Nāṣirī was from Mihna in Khurasan. It is said that he belonged to a scion of Abū Sa'īd Abul-Khair's family.
79. *The Qur'ān*: sūrah XXIII: 51.
80. *The Qur'ān*: sūrah XVIII: 19.
81. Farazdaq (AD 641-732) was a poet of Umayyid period. He earned fame by writing satirical poetry.

## Part V

IN the name of God, the Merciful, the Compassionate.

Boundless praise and countless thanks be to God, the Eternal, Absolute Who in His bountifulness, by way of the existence of the generously kind Khwājah, the Qutb of the world, the doyen of *mashā'ikh* and gnostics, Nizām al-Ḥaqq w'sh-Shar' w'ad-Dīn (May the Muslims reap the advantage of his long life, *āmīn*) who has caused the subtleties of secrets overflow and the treasures of realities be revealed (through the sublime utterances), granted the writer of these pages the Way of the *ṣūfī* Path in the form of a covenant to observe the fundamental articles of Nizāmī doctrines:

کی از امت ختم النبیین  
نشد جزوی کے ختم الشائخ

None but he from amongst the followers of the Last of Prophets, was privileged to become the Seal of *mashā'ikh*.

Say I, Ḥasan 'Alā' Sizjī, that when God's Grace favoured the circumstances of this weak and humble person and the Eternal Happiness was favourable to the times of this distressed slave of the Khwājah, and the inspiration of the Creator happened to guide his thinking faculty, this collection of soul-reviving utterances came to be compiled. Before this, the first volume consisting of his discourses in

four parts, had been completed. Now the second one is being undertaken. May God, the Blessed and the Most High, grant the Khwājah of angelic qualities the long life of Khidr, so that all people, the elite and the commons, may have the opportunity of having the sweet drink of this *sharbet* which is in fact the Water of life. It is hoped that from this soul-refreshing cup of spiritual morals which serve as the 'wine' for brightening human souls, a sip would give ease and comfort to the speaker, listener, writer and reader of these discourses. If God the Most High willed so.

### MAJLIS 1

*Sunday, the twenty-first of Sha'bān, AH 719*

I had the honour of kissing his feet. I submitted that there was a *hadith* narrated as: *من أحب العلم والعلماء لم يكتب خطيئته* (One who loved learning and the learned (meaning here the theological sciences and the theologians), one's sins and aberrations would not be recorded), and inquired as to what had been said in the *hadith* was really meant as it stood. The Khwājah observed that being true to one's love for anyone meant the former's being faithful in following the latter. Thus, if one really loved learning and the learned, one would follow them faithfully and keep oneself away from what was (legally) objectionable, and so, naturally, in that case one's sins would not be recorded (meaning there would be no sins, on one's part, to be written down). In continuation of this the Khwājah also observed: "When one's love for God existed only in the precardium, there was a possibility of one's committing sins. But if it transcended it and reached the heart's core, there could never be such a possibility."

Thereafter, the Khwājah said: "It was good for one to repent and seek divine forgiveness in one's youth. In old age when one was helpless, one could only afford to be penitent and would return from sins to God." He also recited these

two couplets in this regard:

چوں پیر شوی و بر سر انجام آئی  
 آئی سر حرف خویش ناکام آئی  
 سازی حق را ز تیرہ رائی  
 معشوقہ خود در بی نوائی

In old age when you have reached the sad end of your life,

In your utter misery and evil plight, you sinistrously fall in love with God.

This was followed by the remark that on the Day of Judgement man would be questioned about his deeds during the period when he was young.

In the meantime a *dānishmand* came in, kissed the ground (as a mark of adoration) and submitted: "As now when I have become your *murid*, I wish to confess as to how all that happened. And it was like this: 'One day when I was at Afghanpur at the bank of the river, it was time for evening prayer. I started praying and saw your blessed figure appear before my eyes. I was dumbfounded, as prior to that I had not attached myself to your holiness. However, when I saw your blessed figure in the prayer, I felt as if I would fall into chaos and confusion. Somehow or the other I completed the prayer. Then it occurred to me that I should go to the *makhdūm* of all people and be joined to his order (*silsilah*). I, then, hastened to come to your holiness and become your *murid*.'"

After the *dānishmand* had completed his story, the Khwājah (God remember him with His blessings) said: "Once a man left Dehli for Ajodhan in order to express his repentance before Shaikh-ul-Islām Farīduddīn (May his soul be hallowed). On the way he found that a female singer was also his co-traveller, who was impatiently looking for an



opportunity to come closer to him. And as he was a man of pure intentions, he did not show any inclination towards that whore till there arrived a stage where he and the singer were made to travel exclusively in a chaise-cart, and she took her seat very close to him. Now as they were alone in the cart and there was nothing to keep them mutually reserved, the man felt himself a bit inclined to talk to her or extend his hand towards her. Suddenly, he saw a man who slapped him in his face and said that as he was going with the intention of *tawbah* to such and such a person, what was all that? The man at once felt wide awake, received the timely reprimand well and after that did not look towards the woman. In short, when the man reached Ajodhan and presented himself before Shaikh-ul-Islām Farīduddīn, the first thing that the Shaikh said to him, was: 'God took a good care of you that day'."

Then, he spoke a while about the unblemished eloquence of the Prophet (Peace be upon him), and said that once one of the Companions sold his goat, but afterwards felt sorry for that act of his. He went to the Prophet and told him about that. The Prophet (Peace be upon him) summoned the man who had purchased the goat, and asked him to return it to his Companion as he was sorry for the transaction. The name of the Companion was Na'im. The point that had to be kept in mind on that count was that the Prophet stated the case in such words: نَعَيْمٌ بَعْتُمْ وَ بَعْتُمْ فَرُدُّوهُ إِلَيْهِ — That is to say that he spoke four words in continuation with a little change in their diacritical points, and that showed how perfect he was in the intricacies of eloquence. He used the word ( بَعْتُمْ ) which meant that 'you have purchased'; and بَيْعٌ (ba'ā) and شِرَاءٌ (shirā) was in use in one and the same meaning.

## MAJLIS 2

*Thursday, the ninth of Ramaḍān, AH 719*

I had the honour of kissing his hands. It was winter. The

Khwājah inquired about the rumours and disturbing news concerning the border districts. He was told that more vigilance was required to check the inroads of the cursed.<sup>1</sup> Then, in this connection, the Khwājah observed: "Shēr Khān<sup>2</sup> who was the governor of Uchch and Multan, did not believe in the saintly piety of Shaikh-ul-Islām Farīduddīn (May his soul be hallowed), and many a time the Shaikh-ul-Islām had recited the following verse that concerned him:

افسوس که از حال منت نیست خبر  
وانگه خبرت شود که افسوس خوری

Alas! you are not aware of my circumstances.  
And when you become aware,  
You will have but to lament your ignorance."

The Khwājah, then, remarked that the same year, in which the Shaikh-ul-Islām departed from the world, the unbelievers attacked the area.

Then, there was some conversation about Shaikh Bahā'uddīn Zakariyā and his saintliness, in the course of which the Khwājah told the *majlis* that once there arrived a very learned *dānishmand* from Bukhara. He went to pay his respects to Shaikh Bahā'uddīn who saw that the learned visitor had a turban on his head with one of its end flying loose and was also *muja'ad* (had his hair curled). The Shaikh asked him about the purpose of his visit with the two snakes — one the end of the turban flying loose and the other curled hair. The *dānishmand* was so much upset by this remark that he immediately got his head shaved in the very presence of the Shaikh.

The Khwājah (God remember him with His blessings) said that "Shaikh Bahā'uddīn had a powerful personality and was blessed with an intuitive intelligence." He also said that "in Multan there was a devout man called Sulaimān.

People talked much about him and his devotional exercises before Shaikh Bahā'uddīn (God's mercy be upon him). One day the Shaikh went to him and asked him to get up and offer two *rak'ats*, but, contrary to what had been laid down, he left either more or less space between the two feet. The Shaikh advised him to have the required space between the two feet and that it should not be more or less than that. The man repeated the prayer but was unable to observe the rule of spacing his feet. This he tried a number of times but could not do according to it. The Shaikh, thereupon, asked him to leave Multan and settle down at Uchch, and the man did accordingly."

Then, the Khwājah spoke a while on the passing away of Shaikh Bahā'uddīn Zakariyā (God's mercy be upon him), and said: "One day one of his *murids* brought a letter and handed it over to Shaikh Ṣadrūddīn<sup>3</sup> (God's mercy be upon him), saying that it was given to him by a man with the instructions that it be delivered to Shaikh Bahā'uddīn himself. When Shaikh Ṣadrūddīn read the preface of the letter, he was disturbed. He, however, went to Shaikh Bahā'uddīn and delivered it to him. The Shaikh, after having read it, leaned on the right side, twisted his body and started saying, with a loud voice, 'Allāh', 'Allāh'. And the same day in the night he died." Thereat, the Khwājah remarked as to how fortunate was the period of time, in which the following five saints lived: Shaikh Abul-Ghaith Yamani, Shaikh Saifuddīn Bākhirzī (d. AD 1259/60), Shaikh Sa'duddīn Hamūyah (d. AD 1260)<sup>4</sup> Shaikh Bahā'uddīn Zakariyā (AD 1182-1262) and Shaikh-ul-Islām Farīduddīn (AD 1175-1265) (God's mercy be upon all of them).

Then, the Khwājah talked about Shaikh Saifuddīn Bākhirzī and said that "ordinarily he went to bed immediately after the sunset prayers. He, however, got up after about one-third of the night had passed. Then he said the night prayer along with the *imām* and the *mu'adhdhin* who used to be regularly present there, and remained awake till the next morning. He almost spent his whole life like that." I

submitted as to whether he heard *samā'*. The Khwājah replied in the affirmative, "but not", he added, "like those people who invited others and organised it. That was not his way. He was seated, told some anecdote and thus started his discourse. Meanwhile, he felt delighted and was exultingly in high spirits, he would inquire if there was anyone who could recite some verses. At that time the *qawwāl* would come in and sing some pieces. In short, that was the *samā'* of Shaikh Saifuddin Bākhirzī."

Thereafter, he told the *majlis* about the way of his departure from this world. He said: "A man, in Bukhara, saw a flaming torch, in a dream, being taken outside Bukhara by the city-gate. When he woke up, he rushed to a holy man and narrated his dream, who interpreted it that a *walī* of Bukhara, specially distinguished and blessed with divine favours, was to leave Bukhara on his final journey. And it was about that time that Shaikh Saifuddin Bākhirzī died."

In regard to the Shaikh's death the Khwājah related yet another anecdote: "During those days the Shaikh saw his *pīr* in a dream, asking him to join him (Shaikh's *pīr*) soon as he had longingly waited for him so long. When Shaikh Saifuddin saw this dream, he gave a sermon during the week in which separation was the main theme. People were struck with that note of separation and wondered as to why he talked about it so much. Then, raising his voice, he recited the verse with the *radīf* of *khairbād* (farewell):

رفتم اے یاراں بسا ماں خیر باد  
نیت آساں درد ہجراں خیر باد

I leave with all that I have,  
Adieu, O, my friends.  
It is not easy to bear the pangs of separation  
Adieu, O, my friends.

After having recited the verse, he looked towards the

audience and said: 'O, Musalmāns, know and be witness that my *pīr* has asked me in a dream to join him. I, therefore, depart'. This he said and came down from the pulpit. And it was during those days that Shaikh Saifuddīn Bākhirzī died (God's mercy be upon him)."

### MAJLIS 3

Wednesday, the twenty-eighth Ramadān, AH 719

I had the honour, of kissing his feet. All praise to God. There came a man and presented him an offering that he had brought from someone else. The Khwājah (God remember him with His blessings) was unable to make out as to who had sent the offering, and asked the man about his identity. He tried to make the sender of the offering known to the Khwājah who still failed to recognise him. Then, he observed: "I know quite a good number of people. When I see them I recognize them, but I often fail to recognise people simply by their titles, names or surnames."

Quite appropriate to this he said: "One of the sons of Shaikh-ul-Islām Fariduddīn (May his soul be hallowed) was known as Nizāmuddīn. The Shaikh loved him most. He was an army-soldier, and was quite free with the Shaikh. He would smile even on his foolish things because of his close attachment to him, and whatever he said he (the Shaikh) never felt offended. In short, once that son of the Shaikh went on a journey. After some time he sent his *salām* and regards to the Shaikh through a man who visited him and submitted that *makhdūmzādah* Nizāmuddīn had asked him to convey his *salām* to him (the Shaikh). The Shaikh said: 'Who is it that has sent me *salām*?' The man said: '*makhdūmzādah* Nizāmuddīn'. The Shaikh again inquired: 'Whom are you talking about?' The man replied: 'Your son, *makhdūmzādah* Nizāmuddīn!' At that time the Shaikh said: 'Yes, how is he? Is he safe and sound?' " The Khwājah (God remember him with His blessings), at this point, remarked: "Look, how deep he was immersed in the love of God that he

could not recognise even his own son after having been repeatedly reminded about him.”

Suited to the occasion the Khwājah narrated an anecdote about Shaikh Bahā'uddīn Zakariyā. He said: “A certain man paid a visit to his holiness, and conveyed someone's *salām* to him. Shaikh Bahā'uddīn asked as to who he was. The man told him something more about him. The Shaikh could not recognise the man who had sent him *salām* and regards. The visitor described a number of his personal marks and features. But the Shaikh could not recognise him and ultimately said to him that there was no need to tell so many things about him, and asked him just to tell if he had ever seen him. Replying in the affirmative he told the Shaikh that he was none other than a devoted *murīd* of his. The Shaikh said that that was just enough.”

This was followed by an account of Shiakh Bahā'uddīn's virtues and generous disposition (God's mercy be upon him). The Khwājah said that if he gave something to anyone he gave to one's full satisfaction. He was very kind and generous to the teachers of his sons, and liberally gave them gold and silver. In this connection, he told the audience that once the chief administrator of Multan fell in need of grain. He requested Shaikh Bahā'uddīn to help him. The Shaikh ordered the keeper of the store to oblige him with a heap of corn. The administrator sent the concerned persons to take out the grain from the store. There embedded in the heap of grain they found a pitcher full of silver. They informed the administrator of that, who immediately asked them to return it to the Shaikh as he had given them only the grain, not the silver. When the Shaikh was told about all that, he sent word to him that Zakariyā knew about that and that he was given the grain along with the silver.

Thereafter, for a while, the subject of renouncing the world came up. In this connection the Khwājah narrated the anecdote: “Once Ḥaḍrat 'Īsā (Peace be upon him) happened to pass by a man who was asleep. He stopped, and calling him aloud asked him to get up and pray. The man said to

him that he had worshipped God in a way that was the best way of serving and worshipping Him. Ḥaḍrat 'Īsà asked him what it was. He replied that he had renounced the world for those who seek it." Herein, the Khwājah remarked that one who was pleased with God for the minimum of what was necessary for the support of life, should be sure of the pleasure of God for the minimum of good action that one was expected to perform. He also remarked that one who left the world leaving nothing behind — no *dirham*, no *dinar* — one would be certainly the richest person in Paradise.

### MAJLIS 4

Saturday, the twenty-fourth of Shawwāl, AH 719

I had the honour of kissing his hands. He spoke about the different readings of the *Qur'ān*, and said that he had seen written in a book specific readings of the following verses by Amir al-Mu'minīn 'Alī (God be pleased with him), and this, he added, he had not seen in any other book. In the verse,<sup>5</sup> *وَإِذَا رَأَيْتَ تَمَّ رَأَيْتَ نَعِيمًا وَمَلَكًا كَبِيرًا* he used to read as *لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ* and in the verse,<sup>6</sup> *وَمَلَكًا كَبِيرًا* he read as *مِنْ أَنْفُسِكُمْ* instead of *مِنْ أَنْفُسِكُمْ*. This *أَنْفُسٌ* is a superlative noun from *nafis* (precious).

Then, the Khwājah said that if one missed litanies and other devotional practices that one observed regularly, that should be taken as if one had died. He elaborated the point by the anecdote: "Once an army-soldier visited Shaikh Bahā'uddīn (God's mercy by upon him), and submitted to him that last night he had seen it in a dream that he had missed one of his regular prayers. The Shaikh asked him to be penitent and take a vōw of repentance for and abstinence from sins, as his death was near. After the soldier had left, a *ṣūfi* of his own *khānqāh* stood up and said that he had also seen a dream like that. This made him confused and bewildered as he thought that the man was a soldier and might be killed in hostilities while the *ṣūfi* was sound in health and apparently there were no visible signs of any

disease in him. He was therefore in a fix as to what he should say about him. However, soon the news came that the soldier was killed and the *ṣūfi* missed the morning prayer." At this point, the Khwājah (God remember him with His blessings), with tears in his eyes, said: "See, missing an obligatory prayer, on the part of one, has been considered as amounting to one's death."

This was followed by some observations about being strictly regular in reciting prescribed litanies and *awrād*. The Khwājah observed: "One who has made something binding upon one as one's daily *wird*, one is deemed to have done it, and that is to be recorded in one's account of deeds if one temporarily misses it for some unavoidable reason or illness. Thus, the one who is punctual in the recitation of the specified *wird*, is placed better than the one who does not have anything specified to be recorded (in the one's account of deeds)."

In continuation of this, the Khwājah very much emphasised the virtue of *musabbī'āt-i-'ashr*.<sup>7</sup> and said: "There was a man who regularly recited them. Once while on journey, he was confronted by a group of highway robbers intent upon killing him. Meanwhile, there appeared ten horsemen, fully armed, who rescued him from the robbers. The ten horsemen were bareheaded. The man asked them as to who they were. They replied that they were the *musabbī'āt-i-'ashr*, each of which he recited seven times each day. On being again asked as to why they were bare-headed, they said that the reason for that was that he did not start the invocations with *بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ*." Thereat, I submitted as to where *tasmiyah* was required to be recited. The Khwājah replied: "In the beginning of each *sūrah*."

Then, the Khwājah said: "Qāḍī Kamāluddīn, one of the chief magistrates of Badaun, regularly recited a number of *awrād* along with performing his routine judicial duties and other engagements. He also read quite a good deal of the *Qur'ān*. But in his old age, he was unable to continue that routine of his readings and prayers. When asked as to how



he felt about all that under the circumstances, he replied that he considered the *musabbī'āt-i-'ashr* as sufficient as it comprised all the items of *awrād*." He also mentioned the name of Ibrāhīm Taimī (God's mercy be upon him) who was blessed with being the closest to the state of Union with God, and said that he had met Ḥaḍrat Khidr in the Ka'bah and had requested him to tell him some devotional prayers that could be helpful in receiving the favour of God's forgiveness. Ḥaḍrat Khidr, the Khwājah added, taught him the *musabbī'āt-i-'ashr* and observed that he was relating it to him as a tradition of the Prophet (Peace be upon him).

### MAJLIS 5

*Wednesday, the twenty-eighth of Shawwāl, AH 719*

I had the honour of kissing his feet. The Khwājah talked about a person who was afflicted by some trouble or misfortune, and suggested<sup>p</sup> that he should try to know its reason, as it might be a warning for him and he could resolve to reform himself. He also referred to a situation where a person who was not used to virtuous living and was never afflicted by any misfortune that could restrain and make him repent, and observed that that symbolised his ultimate disappointment. He advised us to seek protection from God in such a situation, as that meant that he had been given a line enough. In this connection, the Khwājah mentioned the name of a virtuous woman of great piety, whom, he said, he had himself heard say that if a thorn pricked her foot, she could know why that had happened.

This led the Khwājah to observe that the allegation levelled against Ḥaḍrat 'Ā'ishah (God be pleased with her) was well-known. However, she, after the allegation, used to say in her prayers: "O God, I know why I have been falsely charged. It was because of the Prophet's (Peace be upon him) claim that he loved You alone, but at the same time, he also entertained some inclination (of love) towards me. And

that was the reason for the charge levelled against me.”

In the meantime, there came a man who had some flowers with him. This reminded the Khwājah of the Tradition, in which the Prophet was said to have stated as:

حُبِّبَ إِلَيَّ مِنْ دُنْيَاكُمْ ثَلَاثٌ الطَّيِّبُ وَالنِّسَاءُ وَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ

For me three things from your world have been made likable — perfume, women and ṣalāt, in which lies the delight of my eyes.

Explaining the tradition the Khwājah said: “an-Nisā’ here is attributed to ‘Ā’ishah (God be pleased with her), because the Prophet (Peace be upon him) had inclination (of love) towards her more than he had towards any other wife of his, and قُرَّةُ عَيْنِي فِي الصَّلَاةِ, herein, stands for Hadrat Fāṭimah (God be pleased with her) as she was praying when the Prophet is said to have made the statement.” He further said that some people were of the opinion that it meant ṣalāt only, but he thought that had it meant ṣalāt only it would have been mentioned prior to the other two. Then, the Khwājah observed that, likewise, Pious Caliphs — Abū Bakr Ṣiddīq, ‘Umar Khaṭṭāb, ‘Uthmān and ‘Alī (God be pleased with all of them) — also stated about three things which were dear to them. At that time Ḥaḍrat Jibra’īl (Peace be upon him) appeared and conveyed the divine message that God also loved three things: a repentant young man, a tearful eye, and an humble and submissive heart.

Then, there was an exchange of views as to what was better and commendable to bring for the holy men as presents and offerings. The Khwājah, in this connection, told us that once a man brought a knife as a present for Shaikh-ul-Islām Farīduddīn (May his soul be hallowed). The Shaikh returned the knife to him and said: “Do not bring knife for me; bring needle as it joins while a knife separates.”

The Khwājah spoke a while about those who indulged in slandering each other, and observed: "If one finds fault with someone else, one, before doing that, should see as to whether one has oneself the same fault or not. If one has it, one should feel ashamed of one's talking of another having it. And, in case one is free from that fault, one should thank God the Almighty that He has kept one protected from it. It is, therefore, improper on one's part, to vilify one who has it."

This was followed by a short discussion on *samā'*. One of the audience pointed out that Hadrat Makhdūm was permitted to hear *samā'* at any time he wished, and that it was declared as lawful for him. The Khwājah (God remember him with His blessings) said: "An unlawful thing cannot be made lawful by anyone's order and *vice-versa*. Now I take up the matter, opinions about which differ, e.g., the very question of *samā'*. Imām Shāfi'i (God's mercy be upon him) contrary to our (Hanafi) 'ulamā', considers *samā'* along with *daff* (drum) and *chaghānah* as permissible. Now, in view of such difference of opinion, the ruler's decree will be the order of the day." One of those who were present submitted that recently some *darweshes* attached to his august threshold danced in a *majlis-i-samā'* where harps, rebecks and flutes were freely used. The Khwājah remarked that it was not good on their part, for what was unlawful in *sharīah* was also undesirable. Then, another one from the audience told him that when the *darweshes* were leaving people asked them as to what they had done and as to how they dared hear *samā'* and dance when musical instruments were played in that *majlis*. They replied that they were so much absorbed in *samā'* that they were completely unaware of the musical instruments being played there. The Khwājah reacted that that was no explanation at all, as that could be said in order to justify all sinful acts. Thereat, I submitted that the author of *Mirṣād*<sup>8</sup> had written a quatrain, from which I begged to recite the following two lines:

گفتی کہ بہ نزد من حرامت سماع  
گر بر تو حرامت حرامت بادا

Thou sayest that *samā'* is forbidden for thee. So, if thou thinkest it forbidden, let it remain forbidden for thee.

The Khwājah (God remember him with His blessings) said: "O yes" and recited the quatrain:

دنیا طلبا جہاں بکامت بادا  
و این جیفہ مردار بدامت بادا  
گفتی کہ بہ نزد من حرامت سماع  
گر بر تو حرامت حرامت بادا

O seeker of the world, I pray that it may continue to be Thine goal. And again and again I pray that this carcass be thine forever. Thou sayest that *samā'* is forbidden for Thee. So, if Thou thinkest it forbidden, let it remain forbidden for Thee.

The discussion led me to further submit that it behoved the 'ulamā' to debate and argue about the question of *samā'*, and take a stand against it; but how could a man who wore the garment of *faqir*, say anything against *samā'*?; if he thought that *samā'* was unlawful, he was free not to hear it, but, as the *darweshes* were not expected to quarrel with others, he should not insist upon others to abstain from hearing *samā'*. The Khwājah smiled, and after the observation that there were quite a good number of 'ulamā' who did not say anything about it while some without knowledge picked up a quarrel and made an uproar, narrated the anecdote: "Once a student, with a group of 'ulamā' behind him, was leading a congregational prayer. There was a commoner also in the congregation. It was a *namāz* of four *rak'ats*. The *imām* (the student) forgot the sitting after the first two *rak'ats*, and stood up for the third *rak'at*. He became aware of his

mistake and had decided, in his mind, how he had to rectify it. The 'ulamā' who were following him in the prayer, kept quiet, but the commoner took the initiative and loudly repeated the phrase, *سُبْحَانَ اللَّهِ*, so many times that he himself made his prayer of no avail. After having said the *salām-i-namāz*, the *imām* turned his attention to the commoner and said to him: 'Well, there were so many wise men in the congregation, and they knew how the mistake committed by him in the prayer could be rectified. They, however, did not speak at all. But you made such a great noise that you rendered your own *namāz* to be of no avail.'

My last submission on the subject was: "I know the people very well, who disapprove of *samā'*, and I am also fully aware of their taste, temperament and mental disposition. They do not hear *samā'* and claim that they do not do it on the ground that it is unlawful. This humble servant of yours does not swear, but begs to tell you the truth that had the *samā'* been lawful, they would not have heard it still". The Khwājah (God remember him with His blessings) smiled and remarked: "Yes, when these people do not have a *dhawq* for *samā'*, how and for what they should hear it! God knows better."

## MAJLIS 6

*Monday, the tenth of Dhu'l-Qa'dah, AH 719*

I had the honour of kissing his hands. The Khwājah talked about people who, even if they were ill, would never think of suspending the devotional prayers which they had prescribed for themselves, and concerning this he narrated the anecdote: "A pious man had his house on the bank of a river. Once he happened to suffer from some disorder in his stomach. Whenever he had to go to the privy, he would enter the river after that, take bath and offer two *rak'ats* of prayer till it turned out to be an acute disease, and he had to go to the privy twenty or thirty times. But, in the like manner, he took his bath in the river and offered the two *rak'ats*. And one night it so happened that he had to go to the toilet sixty times, and each time he acted in the same manner till at the

sixtieth time when he was in the water, he breathed his last and was joined to divine mercy." The Khwājah (God remember him with His blessings), with tears in his eyes, observed: "How excellent! With amazing firmness in his acts of devotion he did not waver in his routine even in his last breath."

Then, the Khwājah said that one did not know that the suffering that one had to undergo, was to be the cause for one's happiness and safety (in future). In this regard, he said: "An *A'rābi*<sup>9</sup> went to the Prophet (Peace be upon him) and embraced Islam at his hands. After some time he returned to the Prophet and said to him: 'O Prophet of God, physically, I have been ill and financially, I have been in loss since I embraced Islam'. The Prophet (Peace be upon him) observed that if the believer suffered loss in his finances and happened to be a victim of some disease, it meant that his *īmān* was firm and sound." The Khwājah (God remember him with His blessings) elaborated the point and commented: "We believe in it and confirm it that tomorrow, on the Day of Judgement, the poor and the destitute would enjoy such an exalted place that all the assembled thereat would envy them and say that they wished they had been poor and destitute in the world. Likewise, those who had been mostly sick and diseased in this world, would also enjoy an exalted place at the Day of Judgement and all peoples resurrected would remorsefully exclaim that they wished they had been sick and diseased in the world. God knows better."

## MAJLIS 7

*Monday, the second of Dhi'l-Hijjah, AH 719*

I had the honour of kissing his hands. In the *majlis* there was a *jawāliqi darwesh* who, while rising to leave, said *Allāhu Akbar* (God is the Greatest) and went away. I inquired as to whether there was a Tradition in support of the *darweshes* who were particular about saying *takbir*. The

Khwājah replied that there was a Tradition to say *takbīr* after taking meals in order to express one's thankfulness to God for His being gracious to one, i.e., in one's gratefulness one should praise God. Thereafter, he said: "Once the Prophet (Peace be upon him) said to his Companions that he was hopeful that tomorrow on the Day of Judgement one-fourth of them would be among the people of Paradise, and the three-fourth would belong to other *ummats* (religious communities). Hearing that, they said *takbīr*, as a sign of thankful acknowledgement of God's Grace. The Prophet (Peace be upon him) again said to them that among the people of Paradise they would be one-third while the other *ummats* would form the two-third of the inmates of Paradise. The Companions again said *takbīr*. The Prophet (Peace be upon him) once again said to them that among those who would be entitled to go to Paradise, they alone would comprise half of them, and that the other half would consist of people belonging to other *ummats*. The Companions again said *takbīr*." Then, the Khwājah (God remember him with His blessings) remarked that on such occasions *takbīr* meant praising God. But there was no Tradition which supported the custom of some *darweshes* to say *takbīr* on all occasions and for all things.

Then, I submitted as to whether the *mashā'ikh* approved of the loud recital of God's names in His praise (*dhikr*). His reply was affirmative. I again submitted as to how it was if one recited God's names quietly. He observed that a quiet *dhikr* was better, adding that the Companions of the Prophet read the *Qur'ān* in such a way that nobody was able to know of that, and when there occurred the verse of *sajdah* and they performed the prostration, it was only then that others became aware of their reading of the *Qur'ān*.

### MAJLIS 8

Thursday, the twenty-sixth of Dhi'l-Hijjah, AH 719

I had the honour of kissing his feet. We started talking about

*salām* and response of others to it. The Khwājah said: "When God created Ḥaḍrat Adam (Peace be upon him), his height was sixty yards. He was commanded to say *salām* to the angels nearest to God, and hear how they responded to it so that his progeny might learn the manners of saying *salām* and making response to it. Ḥaḍrat Adam saluted the angels as *as-salām-o-'alaikum* (Peace be with you), and they returned that by saying '*alaika as-salām-o-raḥmah al-Allāh-i-wa barakātuh* (Peace be with you along with God's mercy and blessings). Now this remained as ordained for Adam's progeny." He further said: "If one comes and salutes you as *as-salām-o-'alaik-o-raḥmah al-Allāh-i-wa barakātuh*, how would you return *salām* to one? You would say, in return, to one as one had said to you." Then, he told the audience that once when the Prophet (Peace be upon him) was with his Companions, a man came in and saluted as *as-salam-o-'alaikum-o-raḥmah al-Allāh-i-wa barakātuh*. One from amongst the group responded as '*alaik-as-salām-o-raḥmah Allāh-i-wa barakātuhu wa maghfiratuh*. Ḥaḍrat Ibn 'Abbās who was present there, said: "One should not return the *salām* like that. It is responded only up to *barakātuh*, not more than that."

I submitted as to what one should do if during one's supererogatory prayer, a saintly man arrives — whether one should abandon the prayer or continue it till it was completed. The Khwājah (God remember him with His blessings) observed that one should complete it. I submitted that the *murīds* generally believed that there was quite a good deal of blessed happiness in receiving and kissing the feet of their *pīrs*, and that they also believed that the (spiritual) riches and happiness that they had to earn by kissing the feet of their *pīrs*, were hundred times more and better than offering *nafl* prayers. So, my humble submission was as to what the *murīds* should do if their *pīrs* happened to arrive at a time when they were engaged in *nafl* prayers for a good recompense and reward of divine blessings. The reply was that in that case, too, the *shar'* had ordained that



they should first complete the prayers. This led him to narrate the anecdote: "Once Shaikh Bahā'uddīn Zakarīyā reached the bank of a river, where he found some of his *murids* performing ablutions. When they saw the Shaikh, they immediately left their ablutions unfinished to receive and pay their respects to him. But one of the *ṣūfis* continued and after completing his ablutions went to the Shaikh and offered his regards to him. The Shaikh observed that among all those he was the only *darwesh*, as he first completed his ablutions and then paid his respects to him." I submitted that if one gave up the *nafl* prayers in order to be engaged in receiving and being at his *pir*'s service on the latter's arrival, could the one be called an unbeliever? Replying in the negative, the Khwājah, in regard to my submission and concerning the *murid*'s firm faith in his *pir*, said: "Once Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) summoned Badruddīn Ishāq in a loud voice, Badruddīn was engaged in praying, but even then he responded to the call of the Shaikh." Then the Khwājah related: "Once the Prophet (Peace be upon him) was taking his meals. He called out a person who was engaged in prayer, he came a bit late. The Prophet asked him why he did not come at once. He replied that he was praying. The Prophet said that when God and the Prophet of God called out one, one should hasten to respond to the call." After that, the Khwājah said that the command of the Shaikh was like the command of the Prophet. And appropriate to the occasion he narrated the anecdote: "A man went to Shaikh Shibli<sup>10</sup> (God's mercy be upon him) and said that he wanted to become his *murid*. Shibli agreed but on the condition that he would have to do whatever he commanded him to do. The man promised to do so. Shibli asked him to recite the *kalimah*. He did it, but Shibli asked him to recite the *kalimah* as **لَا إِلَهَ إِلَّا اللَّهُ شَيْبِيُّ رَسُولُ اللَّهِ**. The (prospective) *murid* recited it as advised. Thereupon, Shibli (God's mercy be upon him) said that Shibli was one of the meanest slaves of Muḥammad (Peace be upon him) who was the Messenger of God, and that he was (only) testing his faith."

Then, for a while, there was an exchange of views about missing the Friday prayers and the explanation that had come down thereof. The Khwājah said that there was no acceptable justification except that one was a bonded slave, or a temporary sojourner or sick. And one who could go for Friday prayers and abstained from attending it, one was indeed very hard-hearted. He further said that if that way one missed one Friday prayer, there appeared a black stain in one's heart; if one did not go for the next Friday prayer, there were two stains in one's heart; and if one ignored consecutively three Friday prayers, one's whole heart turned black. Having said that he sought God's protection from such a situation.

Meanwhile, Sultān Ghayāthuddīn Balban, his assiduousness in regard to Friday as well as the five obligatory prayers and his firm religious beliefs were mentioned. The Khwājah told the audience that once the Sultān said to the *qāḍī* in the army as to what a blessed night was the last night. The *qāḍī* asked him if he was also made to know of it. He replied in the affirmative. Thereat, I submitted that it might be *Shab-i-Qadr* (the night of power). He said that it could be. It was, however, a blessed night that they were fortunate to experience, and they were also informed of the spiritual state of each other.

## MAJLIS 9

*Tuesday, the second of Jamādi al-Awwal, AH 720*

I had the honour of kissing his hands. *Namāz* (prayer) was the subject of conversation, in which, questions were asked as to whether one should say *tasmiah* at the beginning of each *rak'at* or each *sūrah*. The Khwājah said that, contrary to other *imāms*, some of whom said that it should be in the beginning of each *rak'at* and some put it in the beginning of each *sūrah*, *Imām-i-A'zam*<sup>11</sup> was of the opinion that *tasmiah* should be pronounced only once, and that, too, in the first

*rak'at*. Sufiān Thaurī<sup>12</sup> and one of his friends, who was also a man of piety and learning, had diverse views about that. Once they were together in a *majlis*. Sufiān Thaurī and his friend asked Imām A'zam as to when a *namāzi* should pronounce *tasmiah*, whether at the beginning of each *rak'at* or at the beginning of each *sūrah*. Their intention by the question was to take him to task for the negation of *tasmiah* if his reply was in the negative, and he affirmed that *tasmiah* should not be said at the beginning of every *rak'at* and, likewise, not at the beginning of every *sūrah*. Imām A'zam, because of his perfect knowledge and innate humility said that the *namāzi* should pronounce the *tasmiah* only once. The Khwājah (God remember him with His blessings) observed that Imām A'zam, through that statement of his, wanted to express his opinion. But the others were free to understand its import in whatever way they wished — whether once before each *rak'at* or once before each *sūrah*.

After that, the exalted 'soul of *mashā'ikh* and their prayers for the good of the people was talked about. In this connection, the Khwājah said: "One of the friends of Shaikh-ul-Islām Farīduddīn called Muḥammad Shāh Ghōrī who was a truthful person and a firm believer in the Shaikh's saintliness, went to him bewildered and in a distressed state of mind. The Shaikh asked him how he was. He stated that he had a brother who had been ill and at the moment when I rushed to you he was in a dangerously bad shape, almost in the agony of death, and may be, in the meantime, he was no more, and that was why he felt upset and disturbed. The Shaikh-ul-Islām (May his soul be hallowed) said that the way he (Muḥammad Shāh Ghōrī) felt at the moment, he (the Shaikh) had been feeling all along throughout his life, but he never let anybody know about that. Then, the Shaikh asked him to leave and said that his brother would recover from his sickness. Muḥammad Shāh immediately left for home where he found his brother seated and eating food. God knows better."

## MAJLIS 10

*Sunday, the seventh of Jamādi al-Awwal, AH 720*

I had the honour of kissing his feet. I submitted that there was one who drank water and others extended their hands towards one; I asked him if that was *sunnat* (sic).<sup>13</sup> The Khwājah (God remember him with His blessings) became a bit thoughtful. In the meantime one of the audience read a few words in a low voice and said that it was a *ḥadīth* that if 'one extended his hand towards the one who was drinking water', one would be granted divine forgiveness. The Khwājah said that it might be a *ḥadīth* but it was not recorded in any of the known and authentic works of *ḥadīth*. He also observed that when people hear a *ḥadīth*, they should not say it outright that it was not a *ḥadīth* of the Prophet (Peace be upon him). Instead, as the caution and decorum required, they should say that there was no record of it in any book of genuine and authentic *ḥadīth*.

This brought the subject of *ḥadīth* under discussion. The Khwājah said that once Qāḍī Minhājuddīn Sirāj, in his sermon, observed that there were six *aḥadīth* (pl. of *ḥadīth*) with uninterrupted chains of narrators: One of them was *الْغَيْبَةُ أَشَدُّ مِنَ الزِّنَا* (Speaking evil of an absent person is more outrageous than adultery); the other was *مَنْ شَمَّ الْوَرْدَ وَ لَمْ يُصَلِّ عَلَيَّ فَقَدْ جَفَانِي* (One who smelled a rose and did not recite *durūd* for me, one was indeed cruel to me); and the third one was *الْبَيِّنَةُ عَلَى الْمُدَّعِي وَ الْيَمِينُ عَلَى مَنْ أَنْكَرَ* (The burden of proof lies with the plaintiff and oath is to be taken by the respondent who denies the accusation). Having mentioned the three *ḥadīths*, the Khwājah added with a smile, Qāḍī Minhājuddīn said that he did not know the other three ones, and that if someone scoffed at me and said as to why he did not know them, his reply to the scoffer would be that he (the scoffer) did not know even the three *ḥadīths* he had recited, and that he had learnt them from him.

On this occasion the Khwājah spoke about the virtues and excellence of *ḥadīth* and said: "Once Mawlānā Raḍī'uddīn Nishāpūrī (God's mercy be upon him) fell ill and

his illness was prolonged. There lived a *dānishmand* in his neighbourhood. He paid a visit to him, and found him in a critical condition. The *dānishmand* sat close to his pillow and read out the *hadīth*:

قال النبي صلى الله عليه وسلم الغيبة أشد من الزنا

Said the Prophet (Peace be upon him) that speaking evil of an absent person was more outrageous than adultery.

Mawlānā Raḍī'uddīn, though at the moment in the agony of his illness, asked the *dānishmand* as to how he would explain the narration of the *hadīth* at a time when there was no occasion to make a mention of adultery or speaking evil of any absent person. He replied: 'I did not bother about the advisability of reciting the *hadīth* at the moment. I have heard that if a *ṣaḥīḥ hadīth* is recited by the side of a sick person, he recovers from his sickness, and the *hadīth* which I have recited wishing your recovery from sickness and regaining your health is *ṣaḥīḥ* and of an uninterrupted chain of narrators'. After that, Mawlānā Raḍī'uddīn did not say anything and gradually recovered from his illness."

Then, for a while, there was some conversation about resignation to God's will and full acquiescence in divine decrees. The Khwājah narrated: "A *darwesh* was seated. A fly appeared and settled down on his nose. He drove it away. This happened thrice. At last the *darwesh* exclaimed: 'O Mighty Lord God! I wish that the fly does not settle down on my nose, and Your will is that this should be otherwise. I give up my wish and whatsoever be Your will, I acquiesce in that. I would no more drive the fly away'. When he said that the fly stopped settling down on his nose."

## MAJLIS 11

*Saturday, the twentieth of Jamādi al-Awwal, AH 720*

I had the honour of kissing his feet. The subject of discourse was that there could be a penitent who was led to break his vow and commit the offence, for which he had repented, but if happiness and good fortune was his ultimate destiny he might be again allowed the blessedness of penitence. Suited to this moral, the Khwājah narrated the anecdote: "There was a lady singer called Qamar. She was extremely beautiful. At the fag end of her life she repented, renounced her profession, and became the *murid* of Shaikh Shihābuddīn 'Umar Muḥammad Suhrawardī (May his soul be hallowed). Therefrom she proceeded on *hajj* pilgrimage. On her way back she reached Hamadan where the chief administrator of the city came to know of her arrival. He sent a man to bring her to sing before him. She sent word to him that as she had given up the profession and had visited Ka'bah, she should not do that. The administrator paid no heed to her plea and insisted that she would have to sing for him. Finding herself helpless, she went to Shaikh Yusuf Hamadānī<sup>14</sup> and explained the situation she was in. The Shaikh said: 'All right, now you go. I will meditate tonight and tell you as to what you should do in the morning'. The woman, as she was instructed, went to the Shaikh the next morning and was told that she was still destined to commit a sin. That made the woman more helpless. She had no option, but to yield, and the men sent by the administrator of Hamadan, forcibly brought her before him. She was given a *chang* which she played and started singing. She had hardly sung a few verses that everyone present there found himself extremely moved. First of all the administrator felt repentent, and then the whole *majlis* followed suit, expressed their sorrow for the sinful behaviour of theirs and returned to God. All praise to God."

## MAJLIS 12

Tuesday, the sixth of Rajab, AH 720

I had the honour of kissing his hands. The Khwājah, in the course of the discourse on the erudition and piety of Qāḍī Quṭbuddīn Kāshānī<sup>15</sup> (God's mercy be upon him), said: "He was at Multan and had his own *madrāsah* where he taught. Shaikh Bahā'uddīn Zakariyā (God's mercy be upon him) every morning went there and offered the morning prayer behind him. One day Mawlānā Quṭbuddīn asked him as to why he went to a place so far and offer the morning prayer behind someone else. The Shaikh answered: 'I do that in order to act according to this *hadīth*,

من صلى خلف عالم تقى لكانما صلى خلف نبي مرسل

One's praying behind a pious and learned man was as if one had prayed behind a prophet."

Then, the Khwājah (God remember him with His blessings) said: "I have heard it — and the responsibility lies with its narrator — that once Shaikh Bahā'uddīn Zakariyā was late and Qāḍī Quṭbuddīn who was leading the prayer had completed the first *rak'at*. The Shaikh joined the congregation in the second *rak'at*. When the Mawlānā sat for *tashahhud*<sup>16</sup> and was still engaged in it, the Shaikh stood up and completed his prayer before the Mawlānā had turned to the right to say *salām* in order to denote that he had completed the *tashahhud*. After the prayer, Qāḍī Quṭbuddīn asked the Shaikh: 'Why did you stand up before the *salām*? It was just possible that the *imām* might have made such a mistake that needed an amend by performing *sajdah-i-sahw*, and as you stood up before *salām*, you could have missed it.' The Shaikh replied: 'If one comes to know, thanks to one's inner light, that the *imām* had not made a mistake in observing the obligatory details of the prayer, one was allowed to rise.' Qāḍī Quṭbuddīn, in response to this, observed that the 'light' which is not in harmony with the injunctions of the *sharīah*, is nothing but 'darkness'.

However, something like this is reported to have happened and it is related that the Shaikh, after this incident, never went there.”

Likewise, the Khwājah related yet another story about Qāḍī Qutbuddīn Kāshānī: “Qāḍī Qutbuddīn Kāshānī was asked if he did have faith in the saintliness of *darweshes*. His reply was that during those days he did not find such *darweshes* as he had seen and met. Then, he said: ‘Once I was at Kashghar. I had a small pen-knife with me. It broke. I went to the market, showed it to knife-makers and asked them to repair and make it as it was. All of them said that it could not be repaired into its original shape. There would inevitably occur a change in its original shape, i.e., it would be a bit smaller, as when something from the shank (of the knife) was to be taken out and used in its handle, its metal was bound to become less in quantity. I did not agree with that and said that I wanted it to remain exactly what it was before its repair. They expressed their inability to do the job and directed me to a particular shop, saying that there he would find a knife-maker, old in age and pious in deeds and thoughts, and that there he might be able to have his knife repaired according to his desire. I went there and asked the old man to do the job as I wished it to be done. His reply was the same as the others had reacted, i.e., the knife would certainly become smaller in size after repair. I, however, repeated my condition that I wanted it in its previous shape and size. The old man was a bit hesitant. However, he accepted the condition and asked me to close my eyes. I did accordingly, but from the other corner of one eye saw the old man take the broken knife in his hand, put it close to his beard, look towards heaven and mumble a few words. Then, he asked me to open my eyes. I opened my eyes. He put the knife before me in its original shape and size’.”

The Khwājah told yet another anecdote about Qutbuddīn Kāshānī. “When he came to Ḥaḍrat Dehli, he was called to Sultān Shamsuddīn’s seraglio. He went there. The Sultān was at that time in a tent. Outside the tent on one side Syed Nūruddīn Mubārak (God’s mercy be upon him) was seated



and on another was Qāḍī Fakhrul-A'immaḥ. When Qutbuddīn arrived there, he was asked as to where he would take his seat. He said: 'Below the highest position'. However, when he reached near the place where the Sultān was seated, he said *salām* to him. The Sultān stood up, went a few steps towards him, took his hand into his (the Sultān's), entered the tent along with him and offered him a seat near himself."

Then, for a while, he talked about Shaikh Jalāluddīn Tabrizī (May his soul be hallowed), and said: 'When he arrived at Badaun, he stayed there for some time. Qāḍī Kamāluddīn Ja'farī was the chief administrator of the town. One day the Shaikh went to his house to talk about some business. The servants posted at the entrance (of the house) told him that the Qāḍī, at the moment, was (engaged) in prayer. The Shaikh smiled and asked: 'Does the Qāḍī know how one should pray?' This the Shaikh said and returned to his place. The Qāḍī was immediately informed of what had happened. Next day Qāḍī Kamāluddīn went to the Shaikh and offered his apologies. He, however, asked him as to how he could make a remark like that when he (the Qāḍī) was the author of several books on the subject of *namāz* and its rules and regulations. The Shaikh said that he did make the remark as he believed that there was much difference between the *namāz* of 'ulamā' and the *namāz* of *fuqarā'* (*darweshes*). The Qāḍī said: 'Do you mean to say that *fuqarā'* bend on their knees and prostrate themselves or recite the *Qur'ān* in a way which is different from that of the 'ulamā'? The Shaikh replied: 'No, the *namāz* of 'ulamā' is like this: (1) They keep their eyes fixed on Ka'bah and offer their prayer; (2) and if Ka'bah is not before their eyes, they direct their faces towards it; and (3) if they happen to be at a place where they do not know the direction of Ka'bah, they take to *taharri*. Thus, the *qiblah* of the 'ulamā' is confined to these three forms only. But, as for *fuqarā'*, they do not offer their prayer unless they see the empyrean ('Arsh). Qāḍī Kamāluddīn did not like this observation of the Shaikh, but said nothing. In the night, however, the Qāḍī saw in a dream that Shaikh Jalāluddīn Tabrizī (May his soul be hallowed)

was engaged in *namāz* with his prayer-mat on the empyrean. Next day they (the Shaikh and the Qāḍī) met at a place where there were other people also. The Shaikh said: 'O man, you know the status and functions of 'ulamā'. Their utmost desire is confined to be engaged in teaching and imparting knowledge to others, or to be appointed as qāḍī or *Ṣadr-i-Jahān*.<sup>17</sup> Their aspiration is limited only to that. But the *darweshes* aspire for more than that and their status is manifold and much higher. Last night the Qāḍī was shown only the first step towards that higher (spiritual) station of theirs'. Having heard this, Qāḍī Kamāluddīn stepped forward and offered his apologies to the Shaikh. He also presented his son, Burhānuddīn, at his feet, who finally became his *murid*, and he himself was favoured with a *kulāh* by the Shaikh."

### MAJLIS 13

*Saturday, the tenth of Rajab, AD 720*

I had the honour of kissing his feet. The subject under discussion was patience and forbearance. The Khwājah observed: "There are three kinds of people in respect of their mutual affairs: There are those who do neither any good nor any harm to others. They are like stones. Then, there are those from whom others receive good and only good, and no harm at all. They are better people. And yet there is another class of people, better than the two previous ones, and it consist of those who always do good to others, and if anyone do any harm to them, they do not retaliate; instead they forbear it." The Khwājah further observed, and observed it with emphasis, that it were only *ṣiddīqs*<sup>18</sup> who could do that.

### MAJLIS 14

*Monday, the eighteenth of Sah'bān, AD 720*

I had the honour of kissing his feet. The subject under

discussion was as to which of the names was the best name. The Khwājah (God remember him with His blessings) said that the names which God like most, were 'Abdullāh and 'Abdur-Rahmān. This was followed by the remark that the most true of the names was al-Hārith. Then, he said that Harith was the most straight and upright of all the names for whosoever there might be, he was engaged in the act of *harth* (tilling and sowing), either in the field of devotional obedience or in that of sinfulness and disobedience. Then, at the end, he remarked that the most untrue of the names was *Mālik* (the Lord) and *Khālid* (Eternal) as only Almighty God was *Mālik* as well as *Khālid*.

### MAJLIS 15

*Thursday, the fifth of Ramadān, AD 720*

I had the honour of kissing his hands. The subject under discussion was the influence of the company that one is used to keep. The Khwājah said: "Once a student called as Naṣir came to Shaikh-ul-Islām Fariduddīn (May his soul be hallowed). He wanted to enter the profession of trade and commerce. However, he presented himself at the Shaikh's feet with expressions of devotion and became his *murīd*. He had long hair. One day a *jōgī* arrived there, and the student started inquiring from him as to how one could grow one's hair of the head. When I came to know of this, I detestingly disapproved of this and felt a sort of aversion inside me. I thought it improper for one who had contracted *ba'ah*, to be after knowing the prescriptions for growing long hair, a symbol of arrogance and vanity, while the *ba'ah* at one's hands required continuous efforts, on the part of *murīds*, to shake off all pretensions and affectations. However, after some time the grandson of Shaikh Mu'inuddīn Sijzī (God's mercy be upon him), Khwājah Wahīduddīn, came to the great Shaikh and expressed his desire to be initiated into the circle of his *murīds* and be permitted to have his head shaved. For that was one of the disciplines to be followed by

the fresh initiates. The Shaikh said to him that as he himself had taken the hand of *ba'ah* of one of his (spiritual) family, it did not look proper to give my hand into his as a mark of *ba'ah*. Khwājah Wahīduddīn insisted and remained firm in his request for *ba'ah* at the Shaikh's hands till he agreed to initiate him into his *ḥalqah* (circle) and asked him to have his head shaved. In short, the same day when Khwājah Wahīduddīn had his head shaved, Mawlānā Naṣīruddīn, following suit, also got his head shaved.

Then, there was a reference to praying for the dead. I submitted that people inscribed the *Qur'ān* and *du'ā* over the graves of their dead, and requested him to throw some light on the custom. The Khwājah said that that should not be done, and on the shroud, too, nothing should be written.

## MAJLIS 16

*Thursday, the eighteenth of Shawwāl, AH 720*

I had the honour of kissing his feet. The discourse, for a while, concerned the piety and virtuous life of Mawlānā Burhānuddīn Balkhī<sup>19</sup> (God's mercy be upon him). The Khwājah said: "Mawlānā Balkhī himself told us that once when he was a small child of five or six years and was with his father at a public place, they saw the pageant of the author of *Hidāyah*, Mawlānā Burhānuddīn Mirghīnānī (d. AD 1196) coming towards the place. Leaving him there alone, his father took a turn and disappeared in a nearby lane. When the Mawlānā's carriage passed by him, he stepped forward, payed his respects and offered his *salām* to him. He looked towards him attentively and said: 'In this child I see the light of knowledge'. He heard him say that, and started running along with the carriage. The Mawlānā again said: 'Almighty God makes me to say so that this child would grow as one of the most learned men of his time'. He heard him say that and continued running along with the carriage. And, then, again Mawlānā Burhānuddīn Mirghīnānī observed: 'Almighty God makes me to say so

that this child would grow so saintly a scholar that kings and sultāns would pay visits to his place of residence'. Thereafter, the Khwājah (God remember him with His blessings) told us that, along with erudition of knowledge, Mawlānā Balkhī was a pious man of good qualities, and that he had a number of times said that Almighty God would not question him about mortal sins. This the Khwājah said, smiled, and added that the Mawlānā had also said: "But one". And on being asked as to what that mortal sin was, he had replied: "That is *samā'-i-chang* which I have heard much and I will hear it even now if it is held."

In continuation of this story the subject of *samā'* was taken up. The Khwājah said: "It was Qādī Hamīduddīn Nāgaurī who made the institution of *samā'* current in this city and popularised it, and Qādī Minhājuddīn, too, when he was in the service of the Sultanate as Qādī, heard *samā'*. Thus, because of these two persons *samā'* came to be firmly established in this city and became the fashion of the day. Those who opposed it, quarrelled with Qādī Hamīduddīn Nāgaurī on this issue and nurtured a deep grudge against him, but he remained firm in his stand. Once it so happened that he was invited to a *maḥfil-i-samā'* held in a house near *Kūshak-i-Safēd* (white palace). Shaikh Qutbuddīn Bakhtiyār (May his soul be hallowed) and other holy personages of the time were also present. Mawlānā Ruknuddīn Samarqandī, a great opponent of *samā'*, was informed of the *maḥfil*. He, at once, along with the members of his family and his servants, proceeded towards the house in order to have the *samā'* stopped. People told Qādī Hamīduddīn Nāgaurī about that. He immediately contrived a stratagem, and asked the owner of the house to leave, hide himself at some place and not respond, in any case, if Mawlānā Samarqandī insisted on his presence before him. He acted as he was advised. Then, the Qādī asked them to open the door and the door of the house was opened, while the *samā'* continued undisturbed. When the Mawlānā reached the door of the house, he inquired about its owner. People told him that he was not there. He repeatedly asked as to where the owner of the house was,

and insisted on his being brought before him at once. But each time the answer that he got from the people there, was that they did not know where he was. Ultimately the Mawlānā, unable to meet the owner of the house, returned to his place.” The Khwājah (God remember him with His blessings), at this turn of the story, smiled and remarked: “This device of Qāḍī Ḥamīduddīn Nāgaurī was good and worked well. The owner of the house was not available, and as the law required, without the permission of the owner of a house, entry into it was not allowed. Had Mawlānā Ruknuddīn entered the house without the permission of its owner, he would have been taken to task.”

Thereafter, the Khwājah said that “Bahriān,<sup>20</sup> too, had quarrelled with Qāḍī Ḥamīduddīn about *samāʿ*. But when Mawlānā Sharafuddīn Bahri fell ill, Qāḍī Ḥamīduddīn, for the purity of heart which was a distinctive quality of *darweshes*, went to his house to inquire about his health. The Qāḍī’s arrival was announced to Mawlānā Sharafuddīn and he sharply reacted that he would not see his face as it was he who called God as ‘*maʿshūq*’ (beloved). So, the Qāḍī had no option but to return to his place without visiting him.” Heareat, I asked as to whether *maʿshūq* in the relevant context meant *maḥbūb*. The Khwājah (God remember him with His blessings) observed: “People have said many things and have had different opinions on the subject. They say only what they know. But if one expresses an idea inside his house, how could it be judged publicly?”

Then, the Khwājah said: “Once Qāḍī Ḥamīduddīn Nāgaurī, Qāḍī Kabīruddīn and Mawlānā Burhānuddīn Balkhī were together on a visit to a certain place. Qāḍī Ḥamīduddīn was on the back of a camel and the others were going mounted on dignified horses of pure breed. Mawlānā Kabīruddīn said to Qāḍī Ḥamīduddīn in a humorous vein: ‘Mawlānā, your horse is very small!’ The Qāḍī’s retort was: ‘Much better than the one which is *kabīr* (large).’” The Khwājah, with a smile, remarked: “Look! what a lovely retort, to which no objection could be raised.”

The Khwājah, then, said: “When the *samāʿ* of Qāḍī

Ḥamiduddīn came to be talked about publicly, its opponents at the time declared it religiously *ḥarām* (unlawful and forbidden). They prepared a *maḥḍar* (document) based on the legal opinions of 'ulamā' and signed by them to the effect that it was *ḥarām* by all canons of the *sharīah*. Among the acquaintances of the Qāḍī there was a *faqīh* who had also recorded his opinion against *samā'* and signed the document. Qāḍī Ḥamiduddīn was told about that. In the meantime the *faqīh* went to the Qāḍī's house. He asked him (the *faqīh*) if he had also given his opinion against *samā'*. He confessed that he had done that and had signed the document." Herein, the Khwājah observed that that day Qāḍī Ḥamiduddīn also gave out a bit of what he had so long inside him concealed as something that indicated his *maqām* (station). "In brief", the Khwājah added, 'when the *faqīh* confessed that he had also signed the document, Qāḍī Ḥamiduddīn remarked: 'All those *muftīs*, who have signed the verdict against *samā'* are, to me, still in the womb of their mothers. And you, though born, are still a child'."

Then, the story of Qāḍī Ḥamiduddīn Mārikli<sup>21</sup> was told. The Khwājah said that he had himself acknowledged that his coming to the city of Dehli was just because of his keen desire to meet Qāḍī Ḥamiduddīn Nāgaurī. But, he added, he had died before he reached Dehli. Therein, the Khwājah said: "One day he (Mārikli) and all the works of Qāḍī Ḥamiduddīn Nāgaurī, including the treatises he had compiled on the subject of *taṣawwuf*, brought to him and started studying his writings on *sulūk*. Some of his students were present there. And to them, after going through a few of them, he said: 'Everything of what you study is available here in these treatises and what you have yet to study is also herein. And, further, I confess that what I have studied and what I have not studied I find all of that in these pages'."

## MAJLIS 17

*Thursday, the seventh of Dhu'l-Qa'dah, AH 720*

I had the honour of kissing his feet. The Khwājah

discoursed on the subject of friends (*awliyā*) of God, their rectitude and trustworthiness in their dealings with people and the moral effect that it left upon them. Then, he narrated the anecdote: "There was a saintly person at Nishapur, called Abul 'Abbās Qaṣṣāb. Once his father went on a journey. But before leaving, he asked Abul 'Abbās to slaughter the goats that he had at the time, sell the meat and keep the money intact with him till he came back. After some time when his father returned, he saw heaps of bones in the house. He asked his son to account for them. Abul 'Abbās explained that those were the bones of the goats which you had asked me to slaughter and sell the meat thereof, and said that he had done as advised. His father further asked him as to why he did not sell the bones. His reply was that as people wanted meat, how he could sell bones to them! His father was pained to hear that and explained as to what he had done: That amounted to the loss of a large amount of money. This and things like this he said and expressed his deep disappointment. Abul 'Abbās asked him as to how much loss of money would have been incurred. His father, in his deep anguish and anger, said in a loud voice: 'A loss of at least twenty thousand *dinars*!' Abul 'Abbās heard this and raised his hands for *du'ā* (supplication). The divine response was immediate. He found a purse from the Invisible placed in his hand, gave it to his father, and when it was opened, there were twenty thousand *dinars* in it." At the end of this anecdote I inquired as to whether Jalāl Qaṣṣāb was one of the ancients. The Khwājah replied in the negative and said that he belonged to one of the later generations. I also inquired as to whether the following verse was composed by Jalāl Qaṣṣāb:

من پور قصابم سخنم پوست کشنده است

من پوست کشم هر که به بازار من آمد

Being the son of a butcher,

My utterings are like skinned animals.



I skin everyone who chances to come by me,  
 (Meaning thereby  
 That I always speak the truth,  
 And expose others of their hypocrisy).

He replied in the affirmative, and said: "In Dehli, too, there was a *qaṣṣāb*. He was a true *walī* and lived near Nauhatta. A large number of people received blessings and beneficence from him. In the beginning Qāḍī Fakhruddīn Nāqilah visited him frequently. One day that *qaṣṣāb* asked him as to what he wanted to be. Qāḍī Fakhruddīn said that he wanted to be a *qāḍī*. He said to him that he would become *qāḍī*. Likewise, once he asked another person who also frequented him, as to what his ambition in life was. The reply was that he wanted to become *amīr-i-dād* (Chief Justice). The *qaṣṣāb* blessed him and he was appointed as *amīr-i-dād*. And that also happened in the case of Mawlānā Wajīhuddīn Husām who used to visit him regularly in the early years of his career, and aspired to be an *'ālim*. And yet there was another person, a friend of *qaṣṣāb*, who on being asked by him about his aspiration in life, had said that he wanted to have a relationship of love with God. He also received his blessings and grew to be one of those who had experienced the degree of union (*wasl*) through their passionate love of God." The Khwājah (God remember him with His blessings) said that he had seen that pious *qaṣṣāb*.

### MAJLIS 18

Wednesday, the twenty-second of Dhu'l-Qa'dah, AH 720

I had the honour of kissing his feet. The 'Alavis came under discussion. For some time there had been an idea in my mind that I wanted to ascertain. That day I submitted it before him. And it was this: I had heard it from some 'Alavis that the Prophet (Peace be upon him) had left it behind him in writing that his progeny was authorised to sell the Muslims after him, if they wished so, and that Abū Bakr

Ṣiddiq or 'Umar Khaṭṭāb (God be pleased with them) had torn the document into pieces. I asked the Khwājah as to whether that was correct. In reply he said: "No, it is not recorded in any book. But it is binding to hold the 'Alavis dear and show due reverence to the posterity of the Prophet (Peace be upon him)." Then, he observed that from one who was a descendant of the Prophet, an indecent behaviour had never been experienced nor was that expected in future.

Suited to the occasion, the Khwājah told the anecdote: "There was an 'Alavī of pure descent in Samarqand. He was a highly respected *sayyid* of the place, and was the author of the book titled as *Nāfi*. There was a slave-girl in his house, to whom a son was born. One day, when the child was five or six years old, the water-carrier came with a *mashk*, full of water, and after pouring it into a vessel, went away to bring another *mashk* of water. When he came back, there was, this time, a small hole in the *mashk*, from which water trickled little by little. The illustrious *sayyid* inquired about that, and was told by the water-carrier that as he was returning with the *mashk* filled with water, his (the *sayyid's*) son shot at it with an arrow and bow of his own make, thereby causing a small hole in it. The *Sayyid* heard that, went straight to the slave-girl inside the house, caught hold of her, drew his sword and said to her: 'I am going to inquire about something from you. If you do not tell me the truth, I will kill you. Now, tell me as to who it was that made you the mother of your son. In the first instance, the slave-girl was reluctant to disclose the real fact, but ultimately she succumbed to the *Sayyid's* threat and told him that that son of her was by such and such slave. The *Sayyid*, when he heard that, went outside, and cut one of the two locks of the child's hair." Thus, the statement that such an indecent behaviour could not be expected from one of the Prophet's descendants came to be true.

After this, he related an anecdote concerning another 'Alavī who lived at Badaun. He said: "A son was born to that 'Alavī of Badaun. But the day of his birth happened to be the

day when the moon was in the Scorpion part of the zodiac (ماه در عقرب پور), and as the commons believe, the child's parents regarded his birth as inauspicious and gave him to a sweeper who nursed and brought him up with love and care. The child grew up as a brilliant and handsome child. Someone went to his parents and asked them to have a look at their son and see how wonderful his upbringing was. At last they took him back from the sweeper, made arrangements for teaching him the *Qur'ān* and educating him in various academic disciplines of the time." The Khwājah said that he had seen that 'Alavī, and that in him there was a good degree of elegance and comeliness. At the time, he added, he was a recognised 'ālim of profound learning and a good number of people of Badaun had been his students; he was an able man of excellent manners and integrity and whosoever happened to have a look at him, he felt convinced that he certainly belonged to the 'house' of the Prophet (Peace be upon him).

Thereafter, for a while, *darweshes* immersed in devotion to God were the subject of discussion. The Khwājah said: "I heard it from Badruddīn Ishāq that once a *sūfi* visited Shaikh-ul-Islām Farīduddīn (May his soul be hallowed). He was a *darwesh* of a curious make and so much absorbed in the remembrance of God that his clothes had become very dirty. He asked him as to why he did not care to wash his clothes. He did not say anything and kept quiet. After a few days Badruddīn Ishāq again asked him, and this time a bit harshly as to why he did not wash his clothes and keep himself clean. He replied: 'Where was the time to wash my clothes?' And that he said with all humility." The Khwājah said that Badruddīn Ishāq had told him that whenever he was reminded of the way the *darwesh* had given the answer, 'Where was the time to wash my clothes?', and also of the sad feeling of helplessness that the answer reflected, he always felt a bit ecstatically entranced.

Then, the conversation turned to the subject of longing and yearning of *darweshes* and the rapture of the wayfarers of the (*sūfi*) Path, and the Khwājah narrated the anecdote:

‘There was a *dānishmand* at Lahāur. He was a preacher, and his sermons touched the hearts of his listeners. One day he went to the Qāḍī of Lahāur and said to him: ‘I have a desire to go on a pilgrimage to Ka’bah, please allow me to go’. The Qāḍī said: ‘I think that you should not do that as people are currently very much benefited by your sermons’. The *dānishmand* agreed and postponed the plan of his visit to Ka’bah. Next year he again went to the Qāḍī for permission to visit the Ka’bah. The Qāḍī gave him something and asked him to give up the idea. The *dānishmand* did the same. After a year he again approached him and said: ‘I have an intense desire to visit the Ka’bah. I seek your kind permission to let me go there’. This time the Qāḍī said to him: ‘O Khwājah! had your desire to visit Ka’bah been sincere and deep in your heart, you would not have waited for my permission, nor would you have consulted anybody. You would have proceeded straight to the holy place.’” Thereat the Khwājah (God remember him with His blessings) observed that in love there was no consultation.

## MAJLIS 19

*Sunday, the eleventh of Dhi'l-Hijjah, AH 720*

I had the honour of kissing his feet. There was a discourse about the revelation of the mystery and the miraculous deeds (of holy men). The Khwājah related: “Some time back, there was a pious old lady at Indrapat called as Bibi Fātimah Sām. I have seen her. She was respected by all. She remembered a good number of verses which she could recite in accord with appropriate occasions and circumstances. I remember the following couplet that I heard from her:

ہم عشق طلب کنی و ہم جان خواہی  
ہر دو طلبی ولی میسر نشود

You long for love,  
And life is also dear to you.

You want both,  
But you will not get any of the two."

Thereat, he said: "Shaikh Najibuddin Mutawakkil (God's mercy be upon him) had a relationship of love and affection with this Bibi Fāṭimah, that is characteristic of love between brothers and sisters. Often at nights, Shaikh Najibuddin and his family members had nothing to eat. Whenever they had to pass such a night, Bibi Fāṭimah would hasten to send someone with a leaven bread of one or the half of one maund to Shaikh Najibuddin in the morning, asking someone to rush to his house as they had passed the night without any food. Once when he had received such a bread, Shaikh Najibuddin, in a lighter vein, observed: 'O God, be kind to let the *bādshāh* (king) in the city be aware of my circumstances like the lady at Indrapat, so that he may send me something blessed like this'. Then, he smiled and remarked: '*bādshāhs* are generally devoid of the purity of heart that makes one aware of such things'."

After this, the Khwājah said: "Once when I was there at her (Bibi Fāṭimah's) place, she looked towards me and said that there was a man who had a daughter, and that if I agreed to marry her, it would be well and good. I replied that once when I was at Ajodhan at the feet of Shaikh-ul-Islām Fariduddin (May his soul be hallowed), there was also a *jōgī* present there. The subject that came under discussion at the time, concerned such children who were born without any *dhawq* for a pious and chaste life, and one of the reasons given for that was people's being unaware of the appropriate time to have sexual intercourse with their wives. The *jōgī*, discussing the subject, observed: 'There are twenty-nine or thirty days in a month, and each day thereof had a characteristic of its own, e.g., if one sleeps with one's wife on the first day of the month, a son with such and such quality will be born to them; and if one does that on the second day, a son with such and such quality will be born', and, thus, like that he described the distinctive features of the remaining days. When the *jōgī* had finished, I started to

inquire more about the different qualities of the days of the month. The *jōgī* was describing them and I was getting all the details by heart. Thereafter, I asked the *jōgī* to verify whether I had correctly learnt what he had taught me. When I said that, Shaikh Farīduddīn (May his soul be hallowed) looked towards me and remarked: 'What is all that for? You will never have to do anything with that.' The Khwājah, then, told the audience that when he narrated all that before Bibi Fāṭimah, she observed: "Now, I have come to know your circumstances. It was good on your part not to ask for the girl's hand to be given to yourself. I had mentioned that just for the sake of the man (the girl's father).

## MAJLIS 20

*Monday, the nineteenth of Dhi'l-Hijjah, AH 720*

I had the honour of kissing his hands. During those days one of the detractors of *samā'* had become very violent in his animosity against it. He publicly said unspeakable things about it and had stirred up quarrels in this regard. The Khwājah (God remember him with His blessings) remarked that Almighty God considered *aladd al-Khiṣām*<sup>22</sup> as His implacable enemy, and *aladd i al-khiṣām* was one who was very quarrelsome. Then, he stuck an instructive note in respect of *samā'* and said: "There are certain requirements that should be fulfilled before *samā'* is held. And they are: *musmī'* ( مُسْمِعٌ ), *masmū'* ( مَسْمُوعٌ ), *mustamī'* ( مُسْتَمِعٌ ) and musical instruments ( آلِه سَمَاعٌ )." Then, he explained these terms in this way: "*Musmī'* here means the singer. He should be a full man, neither a boy nor a woman; *masmū'* is that which is recited in *samā'*. It should not be obscene and frivolous; *mustamī'* is one who listens to the recitation. It is required of him that he should hear *samā'* with a pure heart, purged of worldly thoughts and replete with remembrance of God, and as for musical instruments, *chang*, *rebeck* and things like them should not be used in *samā'*. Such a *samā'* is lawful." He further observed: "*samā'* is a measured and rhythmic voice; how it could be declared

as unlawful! And whatever is recited are words with understandable meanings; how that could be said as legally forbidden. And, again, *samā'* makes the heart throb with exhilaration; and if that throbbing of the heart leads one to remember God, it is approved and desirable; and if it makes one inclined towards perversion, then it is certainly unlawful."

## MAJLIS 21

*Sunday, the twenty-third of Muḥarram, AH 721*

I had the honour of kissing his feet. The subject that came under discussion was the moral disposition of *darweshes* and their dealings with mischief-mongers and the quarrelsome. In this connection the Khwājah narrated the anecdote: "There was a *bādshāh* known as Tārānī who in a disturbed situation during his reign was killed and a new *bādshāh* had succeeded him. There had been a good deal of love and goodwill between Tārānī and Shaikh Saifuddīn Bākhirzī. But the new *bādshāh* behaved differently. A court astrologer, used to whispering and backbiting, became very intimate with the new *bādshāh*. He bore a grudge against the Shaikh. So when he found an opportunity to talk to the *bādshāh*, he said to him that if he wanted to remain on the throne, he would have to remove Shaikh Saifuddīn from the scene, for it was he who was responsible for all the stirs and revolts in the kingdom. Having heard all that from the astrologer-courtier, the *bādshāh* asked him that he himself should go and bring the Shaikh in whatever way he preferred. He went and brought the Shaikh disrespectfully with his turban around his neck or in any other disdainful and unbecoming manner. However, as soon as Shaikh Saifuddīn (God's mercy be upon him), with indignities on his person, was brought before the *bādshāh* and he cast his eyes upon him, he was made to see something in him, — which would always remain unknown — that he came down from the throne and, with deep regrets for what had happened, started kissing the Shaikh's hands and feet,

presented a horse and a number of other precious gifts to him and, offering due apologies, said that he had never wanted to have him brought in that manner. Thus, the Shaikh was made to return to his house with honour and dignity. Next morning the *bādshāh* had that backbiter-astrologer sent to the Shaikh with his hands and feet in chains and with a message that he had ordered that he be executed in the manner in which the Shaikh wished to have him killed. Shaikh Saifuddin had the chains in his hands and feet removed as soon as he saw him (the astrologer). He gave him the garment which he had on him, and asked him to wear it. He took his hand into his and together they proceeded towards the mosque where he used to give sermons. It was Monday. The Shaikh reached the mosque along with the astrologer at the appointed time, ascended the pulpit and recited the following verse:

آنانکہ بجائی من بدیہا گردند  
گردست دہد بجز نکوئی نہ کنم

There are people who have always tried  
To do harm to me.  
But if I come to wield authority  
I would do nothing but good to them."

Having narrated the anecdote the Khwājah observed: "Whatever of good and evil is committed by one, it is the fulfilment of the Will of God, the Creator of all things. Thus, what one is afflicted with, comes from There, then why one should feel sad and distressed!" And, appropriate to this moral, he said: "Once Shaikh Abū Sa'īd Abul-Khair (May his soul be hallowed) was on his way to a certain place. A silly and ignorant man reached him from behind and walloped him on the neck. The Shaikh turned his head and looked towards the silly man. He asked him why he was looking at him, as it was he himself who used to tell people that whatever of good and evil one was subjected to, that was all



from There. The Shaikh replied that it was exactly the same, but he wanted just to find out as to who was the unfortunate person appointed for that evil deed."

## MAJLIS 22

*Thursday, the seventeenth of Rabi' al-Awwal, AH 721*

I had the honour of kissing his feet. The subject of conversation was the vision of God on the Day of Judgement. I inquired as to whether the blessed vision of God as promised to the believers would really happen tomorrow on the Day of Judgement. The Khwājah replied in the affirmative. Then, I submitted as to when the believers would be blessed to enjoy the Vision, would they not be able to experience and enjoy other pleasures? In reply he said that there was a tradition that after the vision of God, the believers would remain in a state of amazement for thousands of years. He further said that it would be unfortunate for one who, after having been blessed with the pleasure of the vision of God, looked towards other things. I again submitted that there was a verse composed by Sa'di, and that it was thus:

افسوس بران دیده که روی تو ندیده است  
یا دیده و بعد از تو بروی نگریده است

Woe to the eye  
Which has not seen your face!  
Woe to the eye  
Which saw some other face  
After having been blessed to see  
Your face!

The Khwājah (God remember him with His blessings) liked the verse and remarked that he had said it well.

### MAJLIS 23

*Monday, the twenty-sixth of Rabī' al-Ākhir, AH 721*

I had the honour of kissing his feet. The Khwājah spoke of the powerful, majestic and awe-inspiring personality of Amīr al-Mu'minīn 'Umar (God be pleased with him), and said: "One day there came a person to him and submitted that the woman whom he married six months before, had given birth to a child that day, and that he wanted him to give his decision concerning the matter. Amīr al-Mu'minīn's verdict was that the woman be stoned to death. Ḥaḍrat 'Alī (God be pleased with him) who was also there, became a bit thoughtful about the verdict. Amīr al-Mu'minīn looked towards him and asked him if he had to say anything. 'Alī said: 'As the *Qur'ān* says, *وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا* [The carrying of the (child) to his weaning is (a period of) thirty months],<sup>23</sup> the period of pregnancy could be six months if the usual twenty-four months for sucking are deducted from the period of thirty months. The argument was accepted by 'Umar who revoked his order and observed: *لَوْ لَا عَلِيٌّ لَهْلَكَ عُمَرُ* (If 'Alī had not been there, I would have been but perished)."

The Khwājah related yet another story, this time, of a woman who went to 'Umar (God be pleased with him) and submitted that she had committed adultery and was pregnant. 'Umar's verdict was that she be stoned to death. Ḥaḍrat 'Alī (God be pleased with him) who was present, asked 'Umar to think over the matter again. 'Umar's reaction was that the case was clear as the woman had herself confessed her crime. 'Alī said that if the sin had been committed, it was the woman who had committed it, and that the child in the mother's womb was in no way responsible for that. Thereupon, Amīr al-Mu'minīn 'Umar ordered that the woman be kept under constant vigil till the pregnancy lasted. On this occasion, too, 'Umar's remark was the same, i.e., *لَوْ لَا عَلِيٌّ لَهْلَكَ عُمَرُ*.

Then, the Khwājah talked about the fine sense of regard and reverence that 'Umar (God be pleased with him) had for

Islam and related: "Once a poet wrote a poem in praise of Amir al-Mu'minin 'Umar, in which there were a few couplets that contained some sermon and instruction. A line therein ran as كَفَى الشَّيْبُ وَالْإِسْلَامُ لِلْمَرْءِ نَاهِيَا (Old age and Islam were sufficient to restrain a person from committing sins). As the poem contained the line and the poet had recited it, 'Umar (God be pleased with him) did not give him anything as a gift. The poet asked him as to why he had not given him anything as a mark of his appreciation for the eulogy he had written in his praise. Hadrat 'Umar replied that as he (the poet) had placed old age before and had given it preference over Islam, he did not think that he deserved any appreciation on his part for his eulogistic poem, and that was why he did not give him anything.

This led us to dwell for a while upon poetry. I submitted: "I have often heard the *makhdūm* say that the reading of the *Qur'ān* should be placed before and be given preference to the recitation of poetry. I, therefore, because of the blessedness of the *makhdūm's* instruction, read a portion of the *Qur'ān* everyday. It is hoped that whatever poetry I have written and will write in future, I would be granted forgiveness, if God willed it." This submission of mine was very much appreciated. This encouraged me to make yet another submission. I said: "The *Qur'ān* by its verse,<sup>24</sup> وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ wanted to convey the idea that those who followed the poets were sure to stray in Evil. But, I have also heard you observe that there is a *hadīth* to the effect that verily in poetry there is wisdom إِنَّ مِنَ الشُّعْرِ لِحِكْمَةٌ

Then, how could the followers of poets who have been regarded as people of wisdom, be called as misled and having been strayed in Evil?" The Khwājah observed: "This has been said about the followers of those poets who wrote lampoons, satires and trash, otherwise the Companions of the Prophet (Peace be upon him) like Hadrat 'Ali and others, also wrote poetry." Then, he recited two couplets composed by Hadrat 'Ali that purported to convey the foreboding that there was the dreaded possibility of *dajjāl* (the antichrist) appearing and rising in rebellion at a time before the end of

the world when women would take to riding (on horseback), and said that one of the three rhyming words in them was *surūj* (سُرُوج), the other was *khurūj* (خُرُوج) and the third *'urūj* (عُرُوج), the first line of the couplet being as *إذا ركبَ الفُرُوجُ على السُرُوجِ* (when women will sit on saddled-horses).” I also asked him as to what he thought of the exaggeration indulged in by the poets in their poetry. The Khwājah replied that he had read it in some book that lying was a sin, but a lie that was spoken in poetry, was no sin.

### MAJLIS 24

*Monday, the seventeenth of Jamādī al-Awwal, AH 721*

I had the honour of kissing his feet. Jealousy was the subject of discussion. The Khwājah said that one of the Prophet's invocations was: *اللَّهُمَّ اجْعَلْنِي مَحْسُودًا وَلَا تَجْعَلْنِي حَاسِدًا* (O God, make me an object of envy and do not make me envious of others). Then, he observed: “There is *ḥasad* and there is *ghabṭah*. *Ḥasad* is the feeling which induces one to wish the ruin of a person whom one sees happy and prosperous, while *ghabṭah* is that which induces one to wish to be like unto another without feeling envious of one whom he sees blessed with happiness. *Ḥasad* is, therefore, forbidden while *ghabṭah* is not forbidden.

### MAJLIS 25

*Wednesday, the seventh of Ramadān, AH 721*

I had the honour of kissing his feet. During the discourse reference was made to Haiderzadeh<sup>25</sup> and his spiritual circumstances. The Khwājah observed that it was after a hundred years that the door of *ma'rifah* (gnosis) were opened to him. Then, for a while we talked about Shaikh Qutbuddin (May his soul be hallowed), and the Khwājah related: “It was 'Īd. The Shaikh was returning after the

prayer from 'Īdgāh. When he reached the place where he was to be buried later, he stopped for a while and became a bit thoughtful. The place at the time was a barren waste, and there were no graves and tombs over there. His friends who were with him, reminded him that it was the day of 'Īd and he was expected to go straight to his house to meet people and share some food with them. The Shaikh said that he had stopped at the place for he felt there a pleasant smell of (lovers') hearts: he called the owner of the land then and there, purchased the plot, paid the cost from his own pocket and asked the people around him to bury him there when he died." Then, the Khwājah, with tears in his eyes, observed: "The Shaikh had felt a pleasant smell of (lovers') hearts at the place. Now see how lovers of God and men of piety are enjoying eternal sleep (around the Shaikh's grave)."

Then, the Khwājah (God remember him with His blessings) spoke of Shaikh, Maḥmūd Mu'īnah dōz (God's mercy be upon him), and said: "During those days if a man's slave ran away, he would approach Shaikh Maḥmūd and say to him that his slave had run away. The Shaikh, in turn, would ask the name of the slave, think a while and tell the man that he would find him. And, then, along with that, he would also ask the man to inform him when he had found his slave. However, in short, once a man went to the Shaikh and told him that his slave had run away. The Shaikh inquired about the name of the slave, became a bit thoughtful and said to him that the slave would return to him; but when he returned, the Shaikh added, he should be informed of that. The man went home and, after a few days, found his runaway slave. But, he failed to inform him about that. Soon the slave again ran away. The man went to the Shaikh and apprised him of what had happened. The Shaikh said: 'I asked you to inform me when the slave returned to you; and by this I did not mean that you would give me something in return; I just wanted to have the burden removed from my heart. Now, go away and do whatever you like.'" Thereat, the Khwājah (God remember

him with His blessings) smiled and observed that as the master of the slave had not kept his promise, Shaikh Mahmūd wanted to make it known to him that the slave would not return to him again.

The Khwājah, then, spoke of Shaikh-ul-Islām Farīduddīn (May his soul be hallowed) and related the story: "Once there came five *darweshes* to meet the Shaikh. They were scurrilous and of harsh temperament. When they stood up to leave, they remarked that they had not met even a single *darwesh* during their long travels. The Shaikh asked them to stay as they would soon meet a *darwesh*. But stubborn as they were, they left in a rude manner. However, when the Shaikh found them adamant, he advised them to avoid the route that passed through the desert, and go by some other route. But contrary to the Shaikh's advice, they took the route through the desert. The Shaikh had already commissioned some people to find out the way they had gone. They returned and told him that they had taken to the desert route. Hearing that the Shaikh cried in a distressed voice as if he was mourning the death of someone. Then, after a while, the news came that all the five *darweshes* were struck by scorching hot wind, four of them had died instantaneously and the remaining one somehow managed to reach a well where he drank plenty of water and died."

Meanwhile, as the Khwājah was sitting on a cot because of some pain in his legs, apologized to the audience and asked them not to mind it. They all prayed and said that they wished him a long life as their own lives depended upon that. This reminded me of a verse, and I said:

جان جھانیاں توئی دشمن جاں بود کے  
اے ہمہ دشمنان تو دشمن جاں خویشتن

You are the life of the world.  
Who would wish to be his own enemy?  
Those who hold you as their enemy,  
Are indeed their own mortal enemy.

This reminded the Khwājah of the opening verse of the poem which he recited:

دوش صبحی بزد بلبل مست در چمن  
از خوشی صبحیش گل برید پیرهن

Yester-morn the *bulbul* in ecstasy  
Drank the morning draught.  
The *gul* in the thrill of this morning draught,  
Tore its garment (to pieces).

Then, mention was made about Khwājah Farīduddīn 'Attār (God's mercy be upon him) whom Shaikh Jalāluddīn Tabrizī (May his grave be fragrant) had met at Nishapur. Once he told Shaikh Bahā'uddīn Zakariyā that he had met Khwājah Farīduddīn 'Attār at Nishapur, and that he had asked him to tell of a person who possessed the distinctive traits of a man of God. But, as he further told him, he was unable to do that. Shaikh Bahā'uddīn said to him why he did not tell him that Shaikh Shihābuddīn (Suhrawardī) had the qualities that he was looking for in a pious man. Shaikh Jalāluddīn replied that deep devotion and sincere dedication to God that I found in Khwājah Farīduddīn was almost unsurpassed.

Meanwhile, the Khwājah (God remember him with His blessings) told the audience that he had heard an old man say that he had seen Khwājah Farīduddīn 'Attār who, according to him, was an aimless wanderer in the beginning. The Khwājah, at this point, remarked that when God was kind to a person, he experienced a radical change in his life and found strange things happening to him. Then, he related that Khwājah Farīduddīn 'Attār had died the death of a martyr, and it was like this: "When the infidels (Mongols) attacked Nishapur<sup>26</sup> and occupied it, he was there (in his *khānqāh*), with his face towards the Ka'bah along with a group of his seventeen friends, waiting for the infidels to come and kill them. Soon the infidels reached there with their brandished swords and started killing his friends. When Khwājah Farīduddīn 'Attār (God's mercy be upon him)

saw that his friends were being killed, he exclaimed: 'What a sword of Irresistability; what a sword of Almightyness! And when they were to put him to the sword, he welcomed it cheerfully saying 'What a Generosity, what a Bounty and Honour, what a Kindness!' "27

Thereafter, the Khwājah spoke of Ḥakīm Sanā'ī's<sup>28</sup> (May his grave be fragrant) inspiring mystic poetry, and said: "Shaikh Saifuddīn Bākhirzī (May his grave be illuminated) had said a number of times that it was a poem of Sanā'ī that had made him a Musalmān. One from amongst the audience recited the following verse from one of Sanā'ī poems and gave the impression that it was from the same poem which Shaikh Bākhirzī had referred to:

بر سر طور ہوا ظنور شہوت می زنی  
عشق مرد لن ترانی را بدیں خواری مجوی

On the mount Sanā'ī of lustful desires  
You are playing the *ṭanbūr* of lasciviousness.  
Desire not the love (of God)  
The man of *lan tarān*<sup>29</sup> had,  
With such depravity and baseness."

Then, the Khwājah said that the verse following the former one was:

خار پائی راہ عیاران این درگاہ راہ  
در کف دست عروس مہد عماری مجوی

In the palm of the bride  
Enjoying the swing of the couch (*'imārī*)  
Fixed on the back of the camel,  
Seek not the thorn that pricks the feet.  
Of the swift-paced travellers on the Path  
Leading to the Beloved's palace.

I submitted: "What is this '*imārī*'?" The Khwājah replied: "The thing known as '*imārī*' is attributed to a person called



'Imār. People call it 'anbari also." Then, in respect of the verses recited, he observed that Shaikh Saifuddin Bākhirzī was reported to have repeatedly said: "I wish the wind could take me to the place where Sanā'ī is buried or bring me some earth from his grave in order that I may apply it as collyrium to my eyes."

## MAJLIS 26

Wednesday, the fourteenth of Ramadān, AH 721

I had the honour of kissing his hands. That day Qāḍī Minhāj Sirāj (God's mercy be upon him) and the pleasure and *dhawq* that one experienced in his sermons, came under discussion. The Khwājah said that each Monday he regularly heard his sermon and found a strange solace and pleasure in it. He also said that his sermon and reading of the *Qur'ān* by his *muqrīs* used to be so ecstatically stimulating that all those who attended it would spontaneously feel touched and exclaim:

تو زلب سخن کشادی همه خلق بے زبان شد  
تو بره خرام کردی همه دیده بارداں شد

You opened your lips to speak;  
And people found themselves dumb.  
You walked gracefully on the way;  
And all eyes longingly glided into your steps.

Then, the Khwājah said that one day he was so much ecstatically moved by his sermon as if he was a dead body or in a state of such bewilderment that he had completely lost his identity. Before that, he added, he had never experienced a "state" (*ḥāl*) like that either in a *samā'* or in any other situation; and that was before he had presented himself at the feet of Shaikh-ul-Islām Farīduddīn (May his soul be hallowed). He told the audience that it was during

those days that one of his friends had said to him that he was not born to become a *qāḍī*, and that he was blessed with such abilities that made him deserve to be a *Shaikh-ul-Islām*.

Thereafter, *awliyā'*, *abdāl* and *awtād* were the subject of discourses. I submitted that recently I heard a certain thing from a man looking like a *ṣūfī*, which had been weighing heavily upon my heart. The *Khwājah* asked me as to what it was. I submitted that, according to the man, "The universe exists because of the blessed existence of *qutb* who is one and is the pivot of the universe. Then, there are four *awtāds*, forty *abdāls* and four hundred *awliyā'* in the world. When the *qutb* dies, one of the *awtāds* succeeds him, whose place, in turn, is taken by one of the *abdāls*, and one of the *awliyā'* in the hierarchy succeeds him as *abdāl*. But the man had some doubt about the last logical arrangement, i.e., someone being raised as *walī* from the general populace to maintain the number of *awliyā'*, at four hundred. He, however, said that as the door to *wilāyah* was closed, it would go on decreasing with the death occurring from time to time among *awliyā'*." Having heard this, the *Khwājah* (God remember him with His blessings) said: "*wilāyah* is of two kinds — *wilāyah al-īmān* and *wilāyah al-iḥsān*. The former means that every *mu'min* (believer) can be a *walī* as the *Qur'ānic* verse indicates, اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ (God is the Protector of those who have faith; from the depths of darkness He will lead them forth into light).<sup>30</sup> But as for *wilāyah al-iḥsān*, it is a divine gift in the form of *kashf* and *karāmah* and an exalted status in the world of saintliness.

## MAJLIS 27

Wednesday, the fourth of *Ṣafar*, AH 722

I had the honour of kissing his hands. The *Khwājah* was speaking of *mashā'ikh*. I asked him what type of a person *Sayyidī Ahmad* was. He replied: "He was a man of peity and

was an Arab; and one who enjoys universal respect among the Arabs, is called as Sayyidī. He was a contemporary of Shaikh Husain Mansūr Hallāj<sup>31</sup> (God's mercy be upon both of them), who was executed (as a punishment for his heterodox views); his dead body was cremated and his ashes were scattered in the Dajlah (Tigris). Sayyidī Aḥmad drank a little water as a benediction from the place in the river, where the ashes were thrown. Later, whatever blessedness he came to be favoured with, was due to that benediction."

### MAJLIS 28

*Tuesday, the seventeenth of Ṣafar, AH 722*

I had the honour of kissing his hands. The virtues and good manners of *darweshes* were the subject of the discourse. The Khwājah related the story of Shaikh Aḥmad Nahrwānī (God' mercy be upon him), and said: "This Shaikh Aḥmad was a weaver. One night a thief entered his house, and made a thorough search of it, but he did not find anything worth taking. He was disappointed and decided to get out of the house empty-handed. Meanwhile Shaikh Aḥmad called him and requested him to stay for a while. Then, he took out a seven-yard piece of cloth cutting it from the cotton-yarn in his loom, and presented it to him. The thief took it and went away. Next day he and his parents visited the Shaikh, placed their heads at his feet and took a vow that henceforward they would not indulge in such sinful acts."

### MAJLIS 29

*Sunday, the sixth of Rabī' al-Awwal, AH 722*

I had the honour of kissing his feet. That day a boy of tender age who was related to me, was with me. He seemed to be possessed by a spirit which made him to suffer a lot; God knew better as to whether it was a spirit of a fairy or

something else. I told the Khwājah about the helpless situation of the boy and requested him to pray for his deliverance from it. The Khwājah looked at him with sympathy and kindness and said that his difficulties would be over.

Suited to the occasion the Khwājah related a story: "At Bukhara there was a child possessed by spirits. It could be spirits of fairies or *jins*. Each evening after *namāz* they lifted him from the place where he happened to be, took him to the tree in the house, made him sit on it, and went away. This had subjected the child and his parents to a lot of suffering. The parents, in order to protect the child from this harrowing situation, locked him in a chamber. But at the time of the evening prayer, they again found him on the tree. In a state of hopelessness and anxiety, therefore, the parents took the child to Shaikh Saifuddin Bākhirzī (God's mercy be upon him) and related the story of the child's agony and their helplessness. The Shaikh asked them to have the child's head shaved. Then, he covered his head with a *kulāh* and asked him to tell the fairies/*jins*, when they visited him again, that he had become the *murīd* of the Shaikh, had his head shaved and, pointing out towards the *kulāh*, say that he had got it from the Shaikh. Back at home when the child was as usual visited by the group of fairies/*jins*, he told them what the Shaikh had said to him. There was a commotion among them, and they said to one another as to who could be so unfrotunate a person as to take him to the Shaikh. They said this and went away never to return." Tears welled up in the eyes of the Khwājah (God remember him with His blessings) and along with him the whole *majlis* was moved to tears. All praise to God, how good the blissful was the day!

Then, the Khwājah related the story of Shaikh Saifuddin Bākhirzī himself (God's mercy be upon him), and said: "In the beginning when the Shaikh was young, he was a great detractor of *mashākh* and *darweshes*, and in his sermons excessively detracted such people. When Shaikh Najmuddin Kubrà (May his soul be hallowed) came to know

of this, he asked his devotees to take him to his sermon. They submitted that he should not go there as he spoke ill of *mashā'ikh* and *darveshes*, and he might say silly things and behave rudely even in his presence. But he insisted till he was taken to Shaikh Saifuddin's sermon. Shaikh Najmuddin Kubrà took his seat in the assembly. Shaikh Saifuddin saw him and started speaking ill of *mashā'ikh* and *darveshes* in much stronger terms. The more he said unspeakable things against them the more Shaikh Najmuddin Kubrà expressed his appreciation of what he said by nodding his head and saying: *سُبْحَانَ اللَّهِ* '(Glory be to God), what an erudition, how learned is the young man!' In short, Shaikh Saifuddin came down from the pulpit and Shaikh Najmuddin stood up, proceeded towards the exit door of the mosque and looked behind to say that the *sūfi* was still not coming along. The very moment Shaikh Saifuddin, uttering loud cries and rending his garment, rushed from the crowd towards him and threw himself at his feet. Shaikh Shihābuddin who was present in the assembly, also came and fell down at his feet. Thus, both of them became the *murīd* of Shaikh Najmuddin Kubrà. It is said that when the Shaikh, mounted on horseback, was on his way to his house, Shaikh Saifuddin and Shaikh Shihābuddin followed him on foot respectively on the right and the left of Shaikh Najmuddin Kubrà. In brief, that day both of them contracted *ba'āh* at his hand and had their heads shaved. Then, Shaikh Najmuddin said to Shaikh Saifuddin: 'You would be given a wholesome share of the world and in the world hereafter more than that', and to Shaikh Shihābuddin he said: 'You would also enjoy comforts of both the worlds, but those would be less, in your case, than those of Shaikh Saifuddin'."

The Khwājah further said: "As stated before, Shaikh Saifuddin walked on foot on the right and Shaikh Shihābuddin on the left side of Shaikh Najmuddin Kubrà while on their way to his house, where, when they reached, Shaikh Saifuddin removed the boot from his right foot and Shaikh Shihābuddin from the left, and that is symbolic of

deep devotion to *mashā'ikh*. Then, Shaikh Najmuddin asked Shaikh Saifuddin to proceed to Bukhara and settle there as the area was put under his charge. He submitted that as there was a good number of 'ulamā' at Bukhara, whose opposition and prejudice against the mystics and *darweshes* were well-known, how would he be able to face the unfavourable situation there? Shaikh Najmuddin Kubrà said that he had only to obey and leave for Bukhara and the rest would be looked after by him."

### MAJLIS 30

Tuesday, the sixth of Rabi' al-Ākhir, AH 722

I had the honour of kissing his hands. He talked about Shaikh Ahmad Abū Ishāq Gāzarūnī<sup>32</sup> (Kāzarūnī) and said: "His real name was Shahr Yār<sup>33</sup> and Abū Ishāq was his *kunniyat*. He was the son of a weaver and lived in a village where one day, in his boyhood, when he was engaged in carding the cotton thread, Shaikh 'Abdullāh Khafī<sup>34</sup> passed by and looked fixedly at him. God knows what he saw in the boy that he asked him to become his *murīd*. Abū Ishāq was surprised and said that he did not know how one became a *murīd*. The Shaikh asked him to lay his hand upon his and say that he was contracting *ba'ah* at his (Shaikh 'Abdullāh Khafī's) hand and becoming his *murīd*. Abū Ishāq did as he was asked, held the Shaikh's hand and became his *murīd*. Abū Ishāq asked him as to what he had to do after that. The Shaikh instructed him to share his food with others. The *murīd* started doing as he was advised, and thenceforward always shared whatever he had to eat with others. One day it so happened that there came in the village three *darweshes* who passed by Abū Ishāq. He saw them and said to himself that those three *darweshes* happened to be in the village and, without staying, went away, and that he should do some service to them. At the moment he had three loaves of bread with him. He took them and rushed behind them. Shaikh Abū Ishāq did not want to give the loaves of bread from behind as that would have been an act

of uncivility. He therefore went ahead, came back towards them, and then offered them the loaves of bread. All of them were men of piety. They took and ate the loaves and said to one another that as the boy had done his job, they should also do something for him.

“One of them said: ‘I give him the world’. The other said: ‘I give him the world hereafter as, because of the world, he would be in trouble’. In the meantime the third one spoke out: ‘*Darweshes* are large-hearted and generous. We give him the world as well as the world hereafter’.” Having told the story, the Khwājah (God remember him with His blessings) observed in course of time, that very Abū Ishāq grew to be a *shaikh* of such great spirituality that one could hardly describe it, and that even when he was no more, people experienced limitless spiritual comforts and blessings at his grave, and one would always find a large number of people as well as a good deal of gold, silver and other riches over there.

Then, the Khwājah spoke a while about Shaikh Ahmad Ma'shūq (God's mercy be upon him) and said: “Once during the *chillah-i-sarmā*<sup>35</sup> at midnight he came out of his house and went deep into the river at a place where there was a danger of being drowned. There, he said: ‘O God, I will not leave this place until You tell me who I am!’ He heard a voice: ‘He you are, on whose intercession so many people would be saved from being condemned to Hell’. Shaikh Ahmad said: ‘I am not satisfied with this’. Again there was a voice: ‘He you are, on whose intercession so many people would be sent to Paradise’. The Shaikh said: ‘This is also not enough for me. I want to know who I am’. Thereat, he heard a voice: ‘I have decreed that *awliyā'* and *darweshes* would be my lovers and you My beloved (مَعشُوق : *ma'shūq*)’. After this, when Shaikh Ahmad proceeded towards the town, everyone who saw him, greeted him as ‘Peace be to you, O Shaikh Ahmad Ma'shūq.’” While talking about Shaikh Ahmad Ma'shūq when the Khwājah (God remember him with His blessings) uttered these words, tears welled up in his eyes. One of the audience asked him as to whether it was true that he did not offer prayer. He replied: ‘Yes, and

when insisted upon to give reason for not praying, he said that he did offer prayer, but never recited *Sūrah-i-Fātiḥah*. People asked him what a prayer (*namāz*) it could be, in which *Fātiḥah* was not recited. On their persistent entreaties he agreed to recite *Fātiḥah*, but said that he would not recite: *إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ* (Thee do we worship and Thine aid we seek). They said: 'No, he should recite that verse also'. However, after much persuasion he stood up for prayer and began to recite *Sūrah-i-Fātiḥah*. But as soon as he reached the verse, *وَ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ* blood started flowing from the lower end of each hair on the body. Thereupon, he looked towards the people around and said that he was a woman with menses and that, therefore, it was not lawful for him to offer prayer."

### MAJLIS 31

*Tuesday, the eleventh of Rajab, AH 722*

I had the honour of kissing his feet. During those days it had not rained. Therefore, concerning the occasion, the Khwājah said: "Once when Dehli was threatened with an impending famine, there was a consensus among the people of Dehli that Shaikh Nizāmuddīn Abul Mu'ayyid (God's mercy be upon him) be requested to lead the *namāz-i-istiṣqā'*. People came out of the city. The Shaikh started with a sermon from the pulpit, during which he took out a piece of cloth from inside of one of the sleeves of his garment, looked towards heaven and quietly said something. It started drizzling. Then, he resumed the sermon. The rain stopped. Shaikh Abul Mu'ayyid again took out the piece of cloth from his sleeve and looked towards heaven. It rained heavily. Then he went to his house where people asked him about the piece of cloth. He said that it was a piece from the skirt of his mother's garment."

He told yet another story about his saintliness. He said: "Shaikh Nizāmuddīn al-Mu'ayyid had some cousins or brothers by some relationship. He used to visit them



occasionally. They were quite a happy-go-lucky type. No one was spared by their playful humour and gay jokes. Once, on a visit to them, Shaikh al-Mu'ayyid became the target of their unsparing jokes and frolics, to which he reacted by saying that either they allowed him to be with them for some time or let him — the unfortunate, misguided, wretched and destitute of name and character as he was, leave the place. And this he said with such humility and helplessness that all of them started crying."

### MAJLIS 32

*Monday, the twentieth of Sha'bān, AH 722*

I had the honour of kissing his feet. Once the Khwājah had told us about Shaikh Aḥmad Ma'shūq. I had heard from a number of persons that his name was Muḥammad Ma'shūq. I, therefore, submitted that day as to whether his name was Muḥammad Ma'shūq or Aḥmad Ma'shūq. He replied that he was Aḥmad Muḥammad Ma'shūq; his name was Aḥmad and his father's name was Muḥammad.

This *mushk* (musk) collected during a period of three years is hereby presented to satisfy the sense of smell (olfaction) of the pious. This is in addition to the morals previously collected during a period of twelve years. Thus the two taken together cover a period of fifteen years. After this, if the pearl of life is allowed to remain for some more time in the shell of breast, the gems and pearls thrown up by that sea of generous clemency (the Khwājah) would be strung on the thread of flow of pen and I would also be richly endowed with them if God the Most High willed that way.

چون	بهنشد	فزو	دبست	و	دو	سال
بیستم	روز	از	مه	شعبان		
از	اشارات	خواجه	جمع	آمد		
این	بشارت	ده	فتوح	جهان		
شیخ	ما	چون	محمد	آمد	نام	
حسن	اندر	ثانی	او	حسن		

It was on the twentieth of Sha'bān, AH 722 that these symbolic utterances of the Khwājah, indicative of the joyful tidings of conquests of the world were finally collected.

As the name of the Shaikh is Muḥammad, Ḥasan, in praise of him, is like Ḥassan.<sup>36</sup>

*Hereat the book, Fawā'id al-Fu'ād, is completed.*

*All praise to God, Lord of the Universe  
and  
God bless Muḥammad, the best of all of His creations,  
his family, and his Companions.*

### References

1. The Mongols.
2. Shēr Khān was the cousin of Sultān Balban who poisoned him on his accession to the Sultanate in AD 1266.
3. Shaikh Ṣadrudīn was the son and successor of Shaikh Bahā'uddīn Zakariyā. He died in AD 1286.
4. Shaikh Bākhirzi and Shaikh Ḥamūyah were the *murids* of Shaikh Najmuddīn Kubrā.
5. *The Qur'ān, sūrah LXXVI: 20.*
6. *Ibid.: sūrah IX: 128.*
7. For this *musabbī'āt* see Part IV, *Majlis 8.*
8. *Mirṣād al-'Ibād* of Najmuddīn Dāyā Rāzi (d. AD 1256), was compiled in AD 1223. It was one of the favourite books of *ṣūfis* throughout the Persian-speaking world. It was also translated into Turkish. [See Schimmel, *Mystical Dimensions of Islam*, Chapel Hill (N. Carolina), 1975, p. 257].
9. An Arab of the desert.
10. Abū Bakr Shibli (AD 861-946).
11. Imām Abū Ḥanīfah (AD 699-767).
12. Sufiān Thauri (AD 715-778) was a reputed *muḥaddith* and *ṣūfi*.
13. The Urdu translation of *Fawā'id al-Fu'ād* by Ghulām Ahmad Khān Biryān gives the following version of the statement:

I submitted as to whether it was *sunnat* to place one of one's two hands at the bottom below the (earthen) tumbler while drinking water from it. The Khwājah became a bit thoughtful. In the meantime someone from the audience said that it was a *ḥadith* that sins of one who, while drinking water from a tumbler, places another hand of his at the bottom below it, would be forgiven.

14. Died in AD 1140.
15. Qaḍi Qutbuddin Kāshānī was the grandfather of Qāḍi Muḥi'ddin Kashānī (d. AD 1319/20), a distinguished *murīd* of Shaikh Nizāmuddin Awliyā.
16. *Tashahhud* in the morning prayer is recited after the second *rak'at* while sitting erect after which *salām* is said first in the right direction and then in the left. *Tashahhud* in a two-*rak'at* prayer comprise the *tahiyyah*, *tashahhud* and the *durūd*. For details see a book in which components and method of *ṣalāt* are given.
17. Generally, the post of *Qāḍi-i-Mamālik* and *Ṣadr-i-Jahān* was one and the same. The Sultan appointed *qāḍis* on the recommendation of *Ṣadr-i-Jahān*.
18. In *Qur'anic* terminology, people of absolute and firm faith, who are sincere witness to Truth.
19. The Mawlānā was a man of great learning. He had been a student of the author of *Hidāyah*, Mawlānā Burhānuddin Mirghīnānī, and the compiler of *Mashāriq al-Anwār*, Mawlānā Radi'uddin Hasan Saghānī. Sultan Balban (regd. AD 1266-86) used to visit him regularly at his place after Friday prayers.
20. The *qāḍis* of the military cantonments were known as *Bahri(s)*.
21. Died in AD 1259.
22. *The Qur'an*, *sūrah* II: 204.
23. *Ibid.*, *sūrah* XLVI: 15.
24. *Ibid.*, *sūrah* XXVI: 224.
25. See Part I, *Majlis* 17 also.
26. See Part II, *Majlis* 9.
27. There are ninety-nine; even more, beautiful names of God which indicate His Attributes. He is Most Kind, Most Generous, Most Bountiful; and as He is the best Dispenser of Justice and the best Disposer of Affairs, He is Almighty, Exalted in Power and Irresistible. Khwājah Farīduddin 'Attār (d. AD 1223), in the total destruction and the general massacre of the inhabitants of the city of Nishapur, and finally in his own death at the hands of Mongols, experienced, in the characteristic *ṣūfi* way, both the aspects of the Attributes of God.
28. A great poet of deep spirituality of the Ghaznavid period, who died in AD 1131.

29. Prophet Moses (Peace be upon him) is remembered here as 'the man of *lan tarānī*'. The reference is to the *Qur'ānic* verse (sūrah VII: 143) wherein Moses is reported to ask to see God. "By no means canst thou see Me" (*lan tarānī*: لَنْ تَرَانِي) was God's reply.
30. *The Qur'ān*, sūrah II: 257.
31. Died in AD 922. In Islam he has been a controversial figure, mainly for his statement, أَنَا الْحَقُّ (I am the Truth) which has, however, been interpreted differently.
32. Died in AD 1035.
33. *Nafhāt al-Uns* gives his father's name as Shahr Yār.
34. Died in AD 981.
35. Forty days of winter, during which the weather is most severe.
36. Ḥadrat Ḥassān bin Thābit, a companion of the Prophet (Peace be upon him), who wrote poems in his praise.



## Glossary

*Abdāl* (pl. of *badal*): 'Substitutes'. In *ṣūfi* system of ideas it means certain persons by whom God continues the world in existence. When one dies another takes his place, being so appointed by God. No one can identify these eminent persons in the world. God alone knows who they are, and where they are.

*Ādāb* (pl. of *adab*): Good manners, devoirs, propriety of conduct.

*Adhān*: Call to prayers, generally, from the minarets of the mosques.

*Ahl-i kitāb*: Those who own a God-sent book as Christians and Jews.

*Ahl-i-sunnah wa'l-jamā'ah*: Those belonging to the *sunnī* sect in Islam (**see** *sunnī*).

*Aḥwāl* (pl. of *ḥāl*): 'Conditions'; spiritual states of a *sālik* (**see** *sālik*).

*Amānat*: Trust.

*Ana'l-Haqq*: 'I am the Truth' spoken by *Manṣūr al-Hallāj* who was executed at Baghdad in AD 922 for, to some, this heterodox statement of his and, to others, for having divulged the secret of a mystic experience.

*Anbiyā'* (pl. of *nabī*): Prophets.

*Al-'aql*: Generally 'reason' or 'thinking'; but, in Islamic philosophy it corresponds to the intellect, or *nous*, as understood in Platonism and Neo-Platonism.

*A'rābi (al-a'rāb)*: An Arab of the desert.

*Al-Ashā'irah*: A sunni theological school named after Abul Hasan 'Ali ibn Ismā'il al-Ash'arī (d. AD 935-936) which used philosophical reasoning and terminology in defence of their theology.

*'Āṣī*: Sinner.

*Awrād* (pl. of *wird*): Litanies (continual praises of God or commemoration).

*Awtād*: The four 'pillars' of the spiritual hierarchy in Islamic mysticism.

*Ayyām-i-bīd*: The days of the bright nights. These are the 13th, 14th and 15th nights of Hijrah month.

*'Azimat*: Resolve, strong determination.

*Bai'ah*: Pledge of allegiance of a follower of a prophet or of a *ṣūfi* novice (*murīd*) to his master by grasping his hand.

*Bai'ah ar-Ridwan*: 'Pact' of Felicity' contracted by the Companions of Prophet Muḥammad (Peace be upon him) in AH 6/AD '628 at Hudaibiyah were shortly after, a truce known as 'Peace of Hudaibiyah' was concluded between Prophet Muḥammad (Peace be upon him) and the Quraish of Mecca.

*Baqā*, and *fanā* (subsistence and annihilation): These two terms differ in their meanings in science and mysticism. In Islamic mysticism, according to Shaikh Hujwiri, "annihilation (*fanā*) comes to a man through vision of the majesty of God so that his individual 'ego' along with all the material appearances is obliterated from his mind, and vanishes into nothing: he becomes dead to reason and passion alike, dead even to annihilation itself; and in that annihilation of annihilation his tongue proclaims God. That is, in brief, being subsistent in presence with God (*bāqī billāh*), i.e., *baqā*".

*Bayād*: A note-book in which poets write down their poems or lovers of poetry transcribe their selections of

poems/couplets which they like most.

**Bigah:** The principal measure of land, 60 cubits in length and breadth.

**Chaghānah:** A kind of staff like a sceptre, to which are fixed sundry little bells which, by motion, make a kind of music and are generally used as an accompaniment to other instruments (Steingass).

**Chang:** A musical instrument in the shape of a quadrant or astrolabe.

**Chawgān:** The game of polo or horse-shinty.

**Chillah:** From *chehlah* derived from *chehl*, meaning in *ṣūfi* terminology, a quadragesimal observance of fasting or other devotional prayers including *dhikr*, during which the one who undertakes it, shuts oneself up in one's cell.

**Dānishmand:** One (in medieval Muslim India) who completed a particular syllabus of studies and did not go for higher education in Arabic and Islamic sciences to qualify oneself as 'ālim; an educated person short of an 'ālim.

**Dāng:** The fourth part of a *diram*, a silver coin, generally of the value of about two pence sterling.

**Darweshī:** The life of a religious mendicant; usually used for a Muslim who chooses to live a *darwesh*-like life.

**Dastārband ('ulamā):** 'ulamā' who wear turbans; learned men formally trained in Islamic sciences in *madrasahs* where after their graduation they are ceremoniously allowed to wear *dastār* (turban).

**Dawātdār:** Keeper of the inkstand, i.e., of the writing case or portfolio; an officer who was required to be in a regular attendance on the dignitary who appointed him.

**Dhawq:** Literally 'taste', physical taste; but in poetry and sufism it means primarily to 'discriminate', 'to know' the true meaning in order to appreciate the real behind the apparent.



- Dhikr*: 'Remembrance', repetition of God's Beautiful Names or religious formulae. *Dhikr* has a central place in all *ṣūfi* orders.
- Dhi'l Qa'dah*: The eleventh month of the Islamic calendar.
- Dhimmi*: A free non-Muslim living under Muslim rule, who pays *jizyah* and in return his life and religious freedom are protected.
- Diyāfah*: A feast, hospitality, banquet.
- Du'ā*: Invocation, prayer, blessing, benediction.
- Du'ā-i-mathūrah*: *Du'ā* (invocation) handed down by tradition, generally with reference to Prophet Muḥammad.
- Duniyā*: World, worldly desires, temptations, goods, comforts, and relations etc.
- Dupatta*: A sheet of cloth thrown loosely over the head and shoulders.
- Durrā*: Upper garment made of cotton or coarse wool and generally worn by *ṣūfi* Shaikhs.
- Durūd*: Reciting formulae of blessing for Prophet Muḥammad (Peace be upon him).
- Faqih*: One well-versed in Islamic jurisprudence and theology.
- Faqr*: A life of poverty on one's own choice, lived with resignation and content.
- Fard*: Obligatory.
- Farrāsh*: One in charge of keeping the mosque and prayer-mats etc. clean and in proper order.
- Fātiḥah*: The first *sūrah* of the *Qur'ān*, read and recited in prayers and on religious occasions; special ceremonies in which *fātiḥah* is recited over food or for the spiritual benefit of a deceased person.
- Futūḥ*: The unasked charity or gift offered to a *ṣūfi*.
- Ghazal*: Persian, Urdu, Turkish lyrical poem, usually, on love with monorhyme, the first two hemistiches rhyming. The poet's pen-name (*takhalluṣ*) is usually

mentioned in the last verse.

**Gilim:** A garment made of goat's hair or wool and generally used by mendicants.

**Hadith:** The word literally means a communication or narrative. But, technically, it means the copious record of deeds, utterances and unspoken approval of Prophet Muḥammad (Peace be upon him). In course of time, a number of collections of such records were prepared by scholars of distinction and repute called *Muḥaddithīn*, but ultimately among the Sunnis only the six of them came to be recognised as the most authoritative. The Shī'ahs, however, have their own collections.

**Halq:** Shaving (the head).

**Halqah:** A ring, circle, circle of friends, fraternity.

**Hammām:** A hot bath; a Turkish bath.

**Hanafi:** A follower of the juridical school in Islam named after its originator, Abū Hanīfah Nu'mān (d. AD 767).

**Haqīqah:** 'Reality'; the last stage on the *ṣūfī* path, *ṭarīqah*, which is founded on the *sharī'ah*. The order being: *sharī'ah*, *ṭarīqah*, and *ḥaqīqah* which are, in *ṣūfī* thought, mutually interdependent. (**see** *ṭarīqah*).

**Hasan:** Beautiful, comely, pleasing.

**Hifz-i-Qur'ān:** Knowing the *Qur'ān* by heart.

**Himmat:** The word, in *taṣawwuf* (Islamic mysticism) means to employ one's full determination to achieve a thing. The idea that passes first in one's mind in regard to a certain matter, is called as *khāṭir-i-awwal*. When the idea is firmly established in one's self, it turns into a will; and when it becomes more firm and mature, it is known as *himmat*, for which true faith is an essential requisite.

**Hujrah:** A chamber, closet, cell.

**Husain** (dim. of *hasan*): Beautiful.

**Huzn:** Grief, sadness, sorrow; making sad, being sad.

- '*Īd al-adhā*: 'Īd in the month of Dhi'l Hijjah (the twelfth month of the Islamic calender) on the occasion of the *hajj* pilgrimage when every Muslim entitled to pay *zakāt* at the time is to slaughter an animal as prescribed by the *sharī'ah*.
- '*Īd al-fitr*: 'Īd at the end of the month of fasting.
- '*Ilm-i-faḍl*: Higher studies in Arabic and Islamic sciences for a *sanad* (degree) of 'ālim.
- Imām*: One who leads the congregational prayers.
- '*Īmān*: Firm belief.
- Inshā' Allāh*: If God wills (so).
- '*Ishq*: Passionate love.
- Ishrāq*: Literally the word means 'rising of the sun'. *Fajr* prayer is performed before the sunrise and is obligatory, but *namāz-i-ishrāq* is a supererogatory prayer and is performed about an hour after the sunrise.
- Ism-i-a'zam*: 'The Supreme Name', i.e., the Divine Name. Allāh: *ism* meaning 'name' and *a'zam* meaning 'supreme'.
- '*Ismat(h)*: 'Keeping back from sin', protection from sin or misdeeds: innocence.
- '*Isrāf*: Lavish expenditure, extravagance, abuse of wealth.
- Istī'ādhaḥ*: Fleeing from evil to good, from the devil to God; seeking divine protection.
- Istikhārah*: Conciliating the divine favour; wishing or asking for the best.
- I'rāb*: Vowels and diacritical signs in Arabic.
- Janābah (junub)*: State of ceremonial impurity caused by sexual intercourse or the discharge of semen while asleep or awake.
- Jamā'at khānah*: A hall in early chishti *khānqāh*: which enjoyed a central position and where generally all inmates lived. The shaikh, however, had his own *hujrah* (small chamber).

- Jawālīqī*: Religious mendicant; a sect of *qalandars*, disliked for their propensity to use coarse language and to behave insolently.
- Jital*: A copper coin during the Dehli Sultanate. The value of *tan̄ka* (the silver coin of the period) and *jitals* depended on the value of the metal in them. Sometimes there were more *jitals* and sometimes less in a *tan̄ka*.
- Jizyah*: Capitation tax which previously, in a Muslim state, could be levied upon non-Muslim subjects for the protection of their lives and faith by the rulers. They were exempted from military service. **See** *dhimmi*.
- Jōgī (yōgī)*: A Hindu religious mendicant.
- Kandūrī*: A leather cover for a table; food dressed for an offering to the Prophet's daughter, (Bibi) *Fāṭimah*.
- Karāmah(t)*: Miraculous deed; *karāmah* is wrought by the Grace of God through the agency of a *walī* for the good of the people as well as to prove their saintship (*wilāyah*) while miracle (*mu'jizah*) is the prerogative of prophets (see *mu'jizah*).
- Khashf*: 'Unveiling'; revelation which the wayfarer on the Path may be granted at a certain stage of his spiritual journey.
- Khādim*: Attendant, servant.
- Khair-o-sharr*: Good and evil; in the spiritual arena of human life there is always a struggle between *khair-o-sharr*.
- Khalah*: An acute pain that suddenly arises in joints and limbs of the body and one feels as if needles are being pierced.
- Khānqāh*: Dwelling place of *ṣūfis*, with a compound where the shaikh, his family and his murids and guest-darweshes live. Usually, a *madrasah*, a public kitchen and a *jamā'at-khānah* are the main buildings of the whole complex.
- Khaṭīb*: (From *khaṭaba* meaning literally 'to lecture'); one officially appointed, during medieval times, to lead

the 'id prayers at 'idgah and address the large gathering of the devotees.

*Khatrah*: Idea that suddenly comes into one's heart.

*Khidr*: In Islamic tradition, though the learned are not agreed as to whether he was a Prophet or not, *khidr* is generally identified with the mysterious individual whom Moses accompanied in order to be taught, for guidance, of what he himself had been taught (The *Qur'ān*, *Sūrah XVII*: 59-81). *Khidr* is also regarded as the patron saint of the travellers, the immortal who discovered and drank from the fountain of life. Many a mystic claimed that they had seen him. Some said that they had received *khirqah* from him.

*Khil'at*: An honorific dress consisting at least of turban, robe and girdle.

*Khilāfat*: Succeeding or succession in a *ṣūfi* order; a *ṣūfi* master granted *khilāfat* to his most trustworthy disciples who carried on his mission after him. In Islamic history the word has a political connotation also with which we are not concerned here.

*Khirāj*: Tribute, tax, revenue.

*Khirqah*: A garment (not always patched) worn by *darweshes* and given by them to their disciples as a mark of their being close to them. It is also given to a *murid* by his *pir* at the time of his initiation into his order, or given before or after he has travelled over the spiritual path to its end.

*Kulāh-i-chahār tarkī*: A special cap with four raised corners, signifying the four *tarks*, i.e., renouncing four things: (1) the world and the worldly comforts, (2) the world hereafter, i.e., desiring nothing but God, (3) food and sleep (allowing oneself only that much of them, which is necessary for life and (4) all sensual pleasures, i.e., to be steadfast in denying all carnal desires of 'self'. One who renounces these four things is entitled to put *Kulāh-i-chahār tarkī* on one's head.

**Kunniyah(t):** Calling anyone by the designation of father (*abū*) or mother (*‘umm*) or son (*ibn*) or daughter (*binat*).

**Kurōh:** A road-measure of about two miles.

**Lahd:** The hollow made in a grave on the side of the *qibla*, in which the dead body is placed. It is generally made of the same length as the grave, and is as high as would allow a person to sit up.

**Lailat-ur-Raqhā'ib:** Prayer offered in the first Friday night of the month of Rajab (of Islamic calendar).

**Luqmah:** Literally a 'morsel'; but it also means earning and eating food in rightful and permissible way.

**Langōta:** A narrow strip of cloth which poor people wear about their waists.

**Lawḥ-i-mahfūz:** 'The Preserved Tablet', on which, according to Islamic belief, the transactions of mankind as per the decrees of God have been written down from all eternity; the *Qur'ān* says about itself: "It is a glorious *Qur'ān*, written on the *Preserved Tablet*".

**Mahfil-i-samā' (majlis-i-samā'): Assembly of persons where samā' is held. (For samā' see below).**

**Mahlūq:** One with shaved head.

**Mahr:** A marriage portion or gift settled upon the wife before marriage. There are two ways to settle it: (1) the portion payable by instalments and (2) payable in full at the time of marriage.

**Majdhūb:** 'Attracted'; a term used by the *ṣūfis* for such people who under the shock of a mystical vision are bereft of all feelings of wakefulness and are deprived of the gradual spiritual progress by attaining to all the stages of the Path.

**Makhdūm:** Served, waited on; in sufism the shaikh.

**Makrūh:** An act disapproved by Islamic law, but not absolutely unlawful.

**Malang:** Ecstasied, barefoot and bareheaded.

**Maund:** During the Sultanate period in Dehli, it was a

- measurement of weight, equal to about twelve sērs.
- Mardān-i Ghaib*: Divinely inspired men of the invisible world.
- Maqām* (pl. *maqāmāt*): A *ṣūfi*'s standing in the Path.
- Mashā'ikh* (pl. of *shaikh*): Shaikhs, holy persons, spiritual guides.
- Mashk*: A sheep-skin tanned or not, especially for carrying water.
- Mathnawī*: Persian (later Urdu and Turkish) poems in rhyming couplets, mainly for didactic, romantic and heroic themes.
- Mazāmīr* (pl. of *mizmār*): Flutes; in the context of *samā'*, it has come to mean musical instruments.
- Mindil*: Kerchief, whether wrapped round the neck or stuck in the girdle.
- Mi'rāj*: 'Ascension'; Prophet Muḥammad's heavenly journey at one night in which he traversed the spheres and reached the closest proximity to the nearness to God (The *Qur'ān*, *sūrah XVII*: 1).
- Miswāk*: A dentifrice, specially one made from a certain kind of tree.
- Mu'adhdhin*: One who calls the believers for prayers, generally, from the minaret of the mosque.
- Muftī*: One who is trained in Islamic law and pronounces formal legal opinion (*fatwā*) concerning individual and social life of Muslims.
- Mū'inah*: *Postūr*, i.e., a fur garment; *Mū'inah-dōz*, maker of the fur garment.
- Mujāhidah*: Self-mortification; ascetic practices.
- Mujizah*: Miracle; a miracle is wrought by God through the agency of His prophets in proof of their mission.
- Muṣallī*: One who offers *ṣalāt* (prayer).
- Muṣhafdār*: Keeper of the Holy *Qur'ān*, an office, during the Dehli Sultanate, that implied a regular attendance on the dignitary bestowing it.
- Muqrī*: One who recites, especially the *Qur'ān*.

*Murīd*: Disciple in the mystical path.

*Murjīyah*: The theological sect in Islam which held that God would be pleased to forgive every Muslim whatever his actions in this world. It came into existence during the Umayyids.

*Murshid*: A guide to the right path; a spiritual adviser; the head of a *ṣūfi* order (**see** *pir*).

*Mushrif*: An officer, during the Dehli Sultanate, in a treasury who authenticated accounts and writings.

*Mushrik*: One who believed that there were partners to Allāh.

*Mutaakkil*: The word is derived from *akala*, and is in the nominative case. Hence the meaning 'eater', while *mutawakkil* is from *wakala* and means one who has complete trust in God.

*Muta'abbid*: Devout; bigoted; one falsely proud of one's devoutness.

*Maṭṭahirah*: A vessel having a spout from which people pour water when they perform ablutions.

*Mutawallī*: Superintendent or treasurer of a mosque or a shrine; an administrator or procurator of any religious or charitable endowment.

*Mu'tazilah*: A theological school said to have been founded by Wāṣil bin 'Atā (d. AD 748), a disciple of Ḥasan Baṣarī (d. AD 728). The *Mu'tazilah* were rationalists, used philosophical terminology to defend their theology and differed on some fundamental doctrines of faith from the traditionalists.

*Muṭī*: Obedient.

*Nafl*: Supererogatory.

*Nafs*: Lower self.

*Namāz* (in Persian): *Ṣalāt* (in Arabic), ritual prayers.

*Namāz-i-istisqā*: Public prayer for rain.

*Namaz-i-mā'kūs*: Performing the prayer hanging upside down.



- Namāzī:** One who offers regular prayers.
- Nāṣibī:** One belonging to the *Nāṣibīyah* sect known for its enmity against Ḥaḍrat 'Alī, the fourth Caliph.
- Naqīb:** One acquainted with the genealogies of a people; a servant whose business it was to proclaim the titles of his master and to introduce those who came to pay respects to him.
- Nawrōz:** New year's day — chiefly observed among the Persians. In Persia it was (and, perhaps, is still) a day of great festivity.
- Niṣāb:** A certain amount of capital, in cash or in the form of silver or gold, or a certain estate or number of cattle, for which *zakāt* is paid.
- Niyah:** 'Intention' at the beginning of religious acts.
- Pir:** The mystical leader; *shaikh*; *murshid*.
- Qadam:** Reaching a place without walking.
- Qāḍī** (in Islamic terminology): A judge, civil, criminal and ecclesiastic.
- Qalandar:** Wandering *darweshes* who lived on alms.
- Qarābah:** A large flagon or vessel having two handles and a spout (generally made of glass in which wine is left maturing for forty days in order to refine).
- Qiblah:** The direction of the Ka'bah.
- Qinā'at:** Contentment.
- Qutb:** 'Pole, axis'; the highest member of the hierarchy of saints around whom the world revolves.
- Radif:** A word or combination of words following the rhyme.
- Rāfiḍī:** Literally means a forsaker. A party of the Shī'ah companions of Zaid, the son of 'Alī, the son of Imam Husain, who *forsook* Zaid when he refused to abuse the first two Caliphs. They came to be called *rāfiḍīs* (*rawāfiḍ*).
- Rajab:** The seventh month of the Islamic calendar.
- Rak'at:** Unit of prostrations, genuflexions and prescribed prayer formulae in the Muslim ritual prayer.

**Ramaḍān:** The Muslim month of fasting, which is the ninth one of the Islamic calendar.

**Riḍā:** 'Endeavouring to please'; seeking God's pleasure; the state of contentment in *ṣūfī* terminology, which has been defined by a *ṣūfī* shaikh as 'Riḍā is the joy of the heart in the bitterness of the divine decree'.

**Rizq:** Sustenance; means of sustenance.

**Rukḥṣat:** Permission; things permissible.

**Rūyat:** Seeing, vision; in sufism vision of the Divine Beauty.

**Ṣabr:** 'Patience'; in sufism a stage on the Path; the *Qur'ān* says: 'God is with those who remain patient'; a *ṣūfī* saint defines *ṣabr* as "ṣabr is to remain unmoved before the arrows of the divine decrees".

**Ṣabr-i-jamīl:** Patience *par excellence* (a *Qur'ānic* phrase, *Sūrah XII: 18*).

**Ṣadaqah:** Alms; part of an estate dedicated to pious uses.

**Ṣadaqah-'i-fiṭr:** Alms that the Muslims, as commanded by the *sharī'ah*, have to give to the poor and the needy before the 'Īdul-Fiṭr prayers.

**Safarjal:** Hard acid yellowish pear-shaped fruit used as preserve or as flavouring; tree bearing it.

**Saḥar** or **Saḥarī:** Food eaten a little before dawn during *Ramaḍān*.

**Sāḥib-i-niṣāb:** One who fulfils the condition of *niṣāb*. (**See** *niṣāb*).

**Ṣaḥw:** 'Sobriety', "wakefulness" as contrasted to "intoxication" (*sukr*). In sufism the two terms are of special importance. Orthodox sufism, in general, prefers "sobriety" (*ṣaḥw*) and calls it 'the death-field of men' while it considers "intoxication" (*sukr*) as the 'playground of children'.

**Sajdah-'i-saḥw:** Prostration to rectify a defect or deficiency caused in the regular prayer on account of forgetfulness or inadvertence.

**Sajjādah:** Prayer rug.

- Ṣalāt-i-chāshṭ**: Prayer performed at about the middle hour between sunrise and the meridian.
- Sālik** (a *ṣūfi* term): Traveller on the spiritual path.
- Samā'**: The *ṣūfi* practice of listening to spiritually stimulating verses and songs.
- Samā'-i-chang**: *Samā'* in which the musical instrument known as *chang* (lyre) was played.
- Satr-i-'awrat**: Parts of the body, the covering of which, according to the *sharīah*, is obligatory.
- Sawm**: Fasting from the dawn to sunset both in *Ramaḍān* and on special occasions; *sawm-i-Dā'ūdī* (David's fasting): to eat one day and to fast one day so that the body does not get accustomed to either way.
- Sēr**: A weight of about 290 grams in medieval India.
- Shab-i-Mi'rāj**: The night of Prophet Muḥammad's Ascension. (**See** *Mi'rāj*).
- Shab-i-gadr**: 'The Night of Power', mentioned in the *Qur'ānic Sūrah XCVIII*; one of the last odd nights in *Ramaḍān*, when according to Islamic tradition, the *Qur'an* had descended from the 'Preserved Tablet'.
- Shāfi'i**: Follower of the juridical school in Islam named after its originator, Muḥammad ibn Idris ash-Shāfi'i (d. AD 820).
- Shaikh**: Preceptor in a *ṣūfi* order; a mystical leader.
- Shaghl**: Occupying oneself (for something); in sufism occupying oneself in meditation or in remembering God, whether quietly or with a loud voice.
- Sharī'ah**: The religious law of Islam based on the *Qur'ān* and the *sunnah*.
- Shawwāl**: The tenth month of the Islamic calendar.
- Shī'ah**: A sect which maintained (and still maintains) that 'Ali, the son-in-law of Prophet Muḥammad (Peace be upon him), should have become the Prophet's first successor (*khalīfah*) and therefore rejected (and still rejects) the first three *khālīfahs* as usurpers.

- Shishqānī jītal:** A small silver coin equal to six jītals. (**See** jītal).
- Ṣidq:** Truth, veracity, sincerity; speaking truth.
- Ṣidq-i-irādat:** Sincerity in discipleship.
- Silsilah:** Ṣūfi order.
- Sipārḡh:** One of the thirty parts, into which the *Qur'ān* has been divided.
- Siwum:** The ceremony of reading the *Qur'ān* on the third day after the burial.
- Ṣuffah:** A raised floor; people of *ṣuffah* were those Companions of the Prophet who worked for their living in the day and spent their nights on the *ṣuffah* outside the Prophet's mosque.
- Sukr:** 'Intoxication'. (**See** ṣaḡw).
- Sulūk:** Travelling on the spiritual path, generally under the guidance of a *ṣūfi shaikh*.
- Sunnah(t):** Literally, a path or way; a manner of life; technically, sayings, doings and approvals of Prophet Muḡammad.
- Sunnī:** In Persian and Urdu the word denotes the same meaning as that of *Ahl as-Sunnat wa al-Jamā'at* (the People of the Path), meaning following the example of Prophet Muḡammad.
- Sūrah al-Baqar (the Heifer):** The second *sūrah* (chapter) of the *Qur'ān*.
- Surah'-i-Yusuf:** The twelfth *sūrah* (chapter) of the *Qur'ān*.
- Tā'at:** Submission, worship of God, devotion, act of devotion.
- Tahajjud:** Supererogatory prayer (in Islam) recommended to be offered after midnight.
- Taḡarrī:** Praying with face towards a direction with the idea that it be the correct direction towards Ka'bah.
- Taḡayyur:** Amazement, bewilderment; in the *ṣūfi* path the traveller sometimes may find himself amazed at a particular stage because of a certain mystical vision.
- Taḡband:** A piece of cloth, sewn or unsewn, worn round the loins coming up to beneath the knee, especially as a sole garment.

- Tā'ib:** One who confesses his sins and repents.
- Tajwid:** Reading the Holy *Qur'ān* with correct intonation.
- Takbir** (pl. *takbirāt*): Proclaiming the Glory of God by saying *Allāhu Akbar*. There are other phrases also to that effect.
- Takbir-i-tahrimah:** Saying *Allāhu Akbar* at the beginning of the prayer.
- Takhtī:** Board on which children learn to write.
- Ṭanbūr:** A kind of lute or guitar with a long neck.
- Tanka:** A silver coin during the Dehli Sultanate. In value, generally, it was about a rupee of the British rule in India, but it contained more silver. There was gold *tanka* also. But it was not common and was minted on special occasions or for special needs.
- Tanqih-i-Manāt:** A term in the science of polemics and disputation.
- Taqīd:** Literally it means "to hang something upon the neck or the shoulder", but in Islamic terminology its meaning is following an authority in words or deeds without investigating its reasons.
- Taqwā:** Fear of God, piety, abstinence.
- Tarāwīḥ** (prayer of rest): It is so called because of the pause or rest for *du'ā* between every four *rak'ats*, and is offered in congregation after the night prayer during the month of *Ramaḍān*.
- Tariqah(t):** Path, the *ṣūfi* way of realising the Truth; *ṣūfi* order or fraternity.
- Tark-i-duniyā:** Renouncing the world and the worldly goods and comforts.
- Tartil:** Chanting; reciting the *Qur'ān* in a clear melodious voice.
- Taşadduq:** Giving alms, charity; devoting, sacrificing.
- Taşawwuf:** Islamic mysticism or sufism.
- Tasbīḥ:** Reciting the praises of God (using a rosary or fingers to keep count).

## Glossary

**Tashriq** (days of): The days of *tashriq* are from the 9th Dhi'l-Hijjah up to the 13th Dhi'l-Hijjah, during which *takbirāt* are recited a bit loudly. They start from the morning prayer of the 9th and end with the 'aṣr prayer on the 13th.

**Taslim-o-riḍā**: Complete surrender to and total acquiescence in the Will of God with a contented heart and an absolute trust in Him.

**Taṣmiyah**: Pronouncing *bismillāh ar-Raḥmān ar-Raḥīm* (In the Name of God, the Merciful, the Compassionate).

**Tawakkul**: Absolute trust in God.

**Ta'widh**: A verse of the *Qur'ān*, or one or more of the Beautiful Names of God, or some *du'ā* is written in words of figures on a piece of paper. This is *ta'widh*.

**Tawbah**: Repentance, considered to be the first step on the mystical path.

**Tawfiq**: Divine grace.

**Tay**: Fasting of, observed continuously for three days, and during this period, each evening the fast is broken only with three or four drops of whatever is there to drink. Food is, however, eaten after three days.

**Tharid**: An Arab preparation in which small pieces of bread are mixed with broth or gravy.

**Tilāwat**: 'Reading'; reading and reciting of the *Qur'ān*.

**Tutmāj**: An Arab dish similar to *ḥalīm* (a preparation of different cereals, meat and spices etc.).

**Uḥad** (battle of): Uḥad is a hill about three and a half kilometres from al-Madīnah where in AH 3 the Quraish of Mecca struck and an inconclusive battle was fought by Prophet Muḥammad and his Companions.

'**Ulamā**' (pl. of 'ālim): Learned men; the religious authorities in Islam; scholars of theology and law.

'**Ulamā**'-i-Zāhir: '**Ulamā**' who go for outward appearances and are not so much concerned with inward qualities.

- 'Umrah: A pilgrimage to Ka'bah to observe the ceremonies, according to prescribed rules, of circumambulating it and of running between Şafa and Marwah. It is a pilgrimage lesser than the Hajj.
- 'Urs: 'Wedding', celebration of a şūfi saint's death anniversary when his soul was supposed to have been in close proximity with God.
- 'Uşū-i-fiqh: 'Uşūl is the plural of *aşl*, meaning "root" "principle". In the science of Islamic law, it is usually defined as the methodology of jurisprudence.
- Waḥdat al-iḥujūd: Unity of Being, existential unity, experienced by a *sālik* at a particular stage of his spiritual journey, where he believes that 'Everything is He'. The idea represents one of the basic elements in Ibn 'Arabī's system of thought. From there it was taken up in later mystical writings mainly in Iran, India and Turkey.
- Wajd: Ecstasy; (*wajd kardān*, to move about in an ecstasy); a şūfi term for a particular stage in spiritual journey (*sulūk*).
- Walāyat/wilāyat: Mystical experience of proximity with God; saintship; province; the area in which the spiritual power of a particular saint is active.
- Walī (pl. *awliyā'*): Protector, benefactor, companion, friend; also a term equivalent to '*ārif billāh* (he who possesses mystic knowledge, he who knows God).
- Waqt (time): "A term with which şūfis are familiar, and concerning which much has been said by the shaikhs . . . is that whereby a man becomes independent of the past and the future, as for example, when an influence from God descends into his soul and makes his heart collected (*mujtamī'*), he has no memory of the past and no thought of that which has not yet come." (Nicholson's translation from *Kashf al-Mahjūb*). **See** details in the same translation.
- Zakāt: Purification; alms tax which to pay, according to the

rules laid down, is one of the pillars of Islam, and is an express command in the *Qur'ān*. The portion paid as *zakāt* is believed as a purification of the remainder to the payer.

*Zaṇbbīl*: A basket made of palm leaves.

*Zunnār*: Belt, particularly a cord worn round the middle by the Eastern Christians and Jews. It also means the Brāhmanical thread.





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